



BHĀRATĪ MAHĀVIDYĀLAYA PUBLICATIONS

VEDIC SERIES

COLLECTION OF THE FRAGMENTS OF  
LOST BRĀHMANAS

*By*

BATAKRISHNA GHOSH, D Phil (Munich), D.Lit, (Paris)



*Published*

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SATIS CHANDRA SEAL, M A, B L,

Hony General Secretary,

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*Published under the auspices of*  
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*Price Indian Rs 5-0 0*  
*Foreign Sh 8/-*

*Printed by*  
GOUR CHANDRA SEN, B COM  
THE SREE BHARATEE PRESS  
170, Maniktala Street, Calcutta

*For Particulars, refer to—*  
*Sree Bhāratee Publishing Co*  
*170, Maniktala Street,*  
*Calcutta*

## A NOTE

We are glad to present before the scholarly world the "Collection of the Fragments of Lost Brāhmanas" by Dr B. K. Ghosh, re-issued as the first number of the Vedic Series of the Bhāratī Veda Parisat, an allied body of the Bhāratī Mahāvidyālaya.

The Bhāratī Veda Parisat stands for wide propagation of and researches into the Vedic Literature by publication in critical and popular editions of the Vedic texts with translations and notes, by issue of bulletins embodying researches and popular articles of the Vedic lore, and by other means. It has already issued a few bulletins and this is the first number of the critical series. Dr Ghosh is well known in India and abroad as a Vedic scholar and a Linguistician and needs no introduction. This volume was presented by him as his thesis for the D. Phil. of the Munich University, and approved of.

It is well known that the Brāhmana literature occupies a great part of the Vedic Cult and serves as the connecting link of the Samhitā and the Upanisadic portions, and for a proper interpretation of the Vedic passages, knowledge of the Brāhmana Literature is indispensable. Unfortunately most of this vast Brāhmana literature is lost and some still remain in manuscripts. Dr Ghosh has rendered a very valuable service to the Vedic world by collecting from various sources the portions of some lost Brāhmanas. How much labour and scholarship have been bestowed on this work will be quite evident. The value of this book may be summarised from the following remarks of the great Vedic savant, late Dr A. B. Keith—

"Dr. Batakrişna Ghosh has carried out a very laborious and useful task in collecting from a very wide range of literature references to passages of lost Brāhmana texts, and in presenting them with full reference to parallel passages, and where necessary with notes and translations. The work will be of great use to all who are interested in the Brāhmana literature. It has involved much research and it enables the author to show his familiarity with a large number of texts."

There are many points of linguistic usage on which the author has useful comments, and no student of the Brāhmana literature should fail to make use of this valuable addition to our knowledge."

(Indian Culture, Vol. 3 Page 394)

It is now expected that scholars and learned bodies particularly those interested in the Vedic literature will avail themselves of this opportunity, now offered, to acquaint themselves with the valuable researches embodied in this work.

Śrī-Pañcamī, 1353 B S  
Bhārati Veda Pariṣat  
1, Gour Laha Street,  
Calcutta

}

S. C. Seal

To  
The Sacred Memory  
of  
My Revered Father





LÖST BRĀHMAṆAS



## INTRODUCTION

Next to the Vedic Samhitās the Brāhmanas form the most important part of the ancient Indian literature. Although much of this vast Brāhmaṇa literature has been preserved to us it is well known that even more has been lost. Passages from lost Brāhmanas are occasionally quoted in the ancillary Vedic literature as well as in the later Sanskrit literature. The author of the present work\* has tried to collect these quotations as far as possible.

The quotations naturally fall into two groups (1) those of which the source is mentioned and (2) those quoted anonymously. In the present dissertation only the first group has been dealt with. The anonymous quotations, the number of which is much larger, will be dealt with in a later volume after they have been duly checked and compared with similar passages, if any, in the extant Brāhmanas.

As the result of my labour I have been able to trace passages from the following Brāhmaṇas —

- (1) Āhvaraka-Brāhmaṇa.
- (2) Kankatī-Brāhmaṇa.
- (3) Kālabavi-Brāhmaṇa.
- (4) Caraka-Brāhmaṇa.
- (5) Chāgaleya-Brāhmaṇa.
- (6) Jābālī-Brāhmaṇa.

(7) Jaiminīya- or Talavakāra-Brāhmaṇa. Although this Brāhmaṇa cannot be properly counted among the lost Brāhmanas, since large portions of it have been published by Oertel and Caland and at least one complete though corrupt ms. of it still exists, it is quoted or mentioned extremely rarely in later literature. I have therefore thought it worth while to collect the few quotations and references to it in the post-Brāhmaṇic literature.

\*Eingereicht als Dissertation der Phil. fak. I, der Universität München. Referent Professor Dr. H. Oertel.

- (8) Paingāyani-Brāhmana
- (9) Bhāllavi-Brāhmana
- (10) Māsaśarāvi-Brāhmana
- (11) Maitrāyaṇīya-Brāhmaṇa
- (12) Raurukī-Brāhmana

(13) Śātyāyana-Brāhmana Of all the lost Brāhmanas this Brāhmana has been quoted most frequently Oertel gave a list of 25 Śātyāyana quotations in JAOS 18, p 15 This number was doubled by Caland, "Over en Uit het Jaiminīya-Brāhmana," pp 6-9 But in this collection the number of Śātyāyana-quotations amounts to 71 excluding the four uncertain quotations in the Anupadasūtra which Caland has been able to quote (Over en Uit het JB, p 9)

For 50 of these Śātyāyana-passages more or less close parallels have been given here for comparison. In cases where the Jaiminīya-parallel happened to be unpublished I have tried to publish as far as possible those whole sections of the JB in which they occur In this way the bulk of the Śātyāyana-fragments has grown out of all proportions to that of the fragments of other Brāhmanas Therefore disregarding the alphabetical arrangement which has been otherwise adhered to, in favour of the Śātyāyana-Brāhmana I have placed the fragments of this Brāhmana at the head of my collection

- (14) Śailāli-Brāhmana
- (15) Śvetāśvatara-Brāhmana
- (16) Hārīdravīka-Brāhmana

Several other Brāhmanas are mentioned but not quoted in the post Brāhmanic literature They have not been taken into consideration for the present work

The whole of the Sanskrit literature in all its branches has to be thoroughly searched before one can be sure of having a complete list of the fragments of all lost Brāhmanas My collection is therefore incomplete for, naturally, only selected works out of the vast Sanskrit literature could

be worked through by me for the present collection But the selection has been such, I believe, as to assure us of by far the greater portion of such quotations. The following is the list of original texts which have been systematically worked through for Brāhmana-quotations —

- (1) Sāyana's commentary on the Rgveda, 2nd ed by Max Muller
- (2) Venkatamādhava's commentary on the Rgveda (unpublished, see below)
- (3) Sāyana's commentary on the Sāmaveda, Bibl. Ind. ed
- (4) Sāyana's commentary on the Atharvaveda, Bombay edition by Shankar Pandurang Pandit
- (5) Uvata's commentary on the Vājasaneyi Samhitā, edited by Wasudev Laxman Shastrī Pansikar, Bombay 1912
- (6) Mahīdhara's commentary on the Vājasaneyi-Samhitā, published along with (5)
- (7) Taittirīya-Samhitā with Sāyana's commentary, Ānandāśrama ed
- (8) Taittirīya-Samhitā with Bhattabhāskara's commentary, Mysore ed.
- (9) Aitareya Brāhmana with Sāyana's commentary, Ānandāśrama ed
- (10) Taittirīya-Brāhmana with Sāyana's commentary, Ānandāśrama ed
- (11) Tāndyamahābrāhmana with Sāyana's commentary, Bibl. Ind. ed
- (12) Aitareya-Āranyaka with Sāyana's commentary, Ānandāśrama ed
- (13) Taittirīya-Āranyaka with Sāyana's commentary, Ānandāśrama ed
- (14) Āśvalāyana-Śrautasūtra with Nārāyana's commentary, Ānandāśrama ed
- (15) Śāukhāyana-Śrautasūtra with Ānaitīya's commentary, Bibl. Ind. ed
- (16) Lātyāyana-Śrautasūtra with Agnisvāmī's commentary, Bibl. Ind. ed.
- (17) Drāhyāyana-Śrautasūtra with Dhanvī's commentary (as far as published), edited by Reuter.
- (18) Kātyāyana-Śrautasūtra with Karkācārya's commentary, Chowkhamba Sanskrit Series
- (19) Āpastamba Śrautasūtra with Rudradatta's commentary, Bibl. Ind. ed.
- (20) Baudhāyana-Śrautasūtra, Bibl. Ind. ed.

- (21) Mānava-Śrautasūtra (as far as published by Knauer).
- (22) Jaiminiya-Śrautasūtra, edited by Gaastra
- (23) Mānava-Grhyasūtra with Astāvakra's commentary, Gaekwad's Oriental Series
- (24) Jobhila-Grhyasūtra, edited by Knauer
- (25) Hiranyakeśi-Grhyasūtra, edited by Kirste
- (26) Baudhāyana-Grhyasūtra, Mysore ed
- (27) Bhāradvāja-Grhyasūtra, edited by Salomons
- (28) Jaiminiya-Grhyasūtra, edited by Caland
- (29) Pāraskara-Grhyasūtra, Kāśi Sanskrit Series
- (30) Brhaddevalā, edited by Macdonell
- (31) Rgveda-Prātisākhya, edited by Max Muller
- (32) Atharvaveda-Prātisākhya edited by Whitney
- (33) Taittirīya Prātisākhya, edited by Whitney
- (34) Vājasaneyi-Prātisākhya, edited by Weber
- (35) Yaska's Nirukta with Durga's commentary, Ānandāśrama ed
- (36) Patañjali's Mahābhāṣya with Kaiyata's commentary, Benares ed,
- (37) Kāśikā, Benares ed
- (38) Bhaṭṭojī Dikṣita's Siddhāntakaumudī with the commentaries Tattva-bodhinī and Bālaṃanoramā

Materials drawn from the three above-mentioned extensive grammatical works cannot be regarded as complete, for they were read more from a grammatical point of view. Other minor grammatical works might be mentioned, but they are of no importance for the present work.

In connection with my former studies in the fields of the Smṛtis, specially for the reconstruction of lost Smṛtis, I had to go through the whole of the older Smṛti-literature as well as most of the later Nibandhas and commentaries which have been published. Although I was then mainly interested in Smṛti-quotations, fortunately I took note also of the Śruti-quotations I came across

in the Smṛti texts Material drawn from the following works may therefore be considered to be more or less exhaustive —

- (39) Āpastamba-Dharmasūtra with Haradatta's commentary, Mysore ed
- (40) Gautama-Dharmasūtra with Haradatta's commentary, Ānandāśrama ed
- (41) Gautama-Dharmasūtra with Maskarī's commentary, Mysore ed.
- (42) Baudhāyana-Dharmasūtra with Govindsvāmī's commentary Mysore ed.
- (43) Vāsistha-Dharmaśāstra, edited by Führer
- (44) Vaikhānasa-Dharmapraśna, edited by Ganapati Śāstrī
- (45) Manusmṛitī with the commentaries of Medhātithi and Kullūka Calcutta ed
- (46) Yājñavalkyasmṛti with the commentary Bālakīdā of Viśvarūpācārya, edited by Ganapati Śāstrī.
- (47) Yājñavalkyasmṛti with Aparārkabhāṣya, Ānandāśrama ed.
- (48) Yājñavalkyasmṛti with Mitākṣarā, Chowkhamba Sanskrit Series
- (49) Yājñavalkyasmṛti with the commentary Vīramitrodaya by Mitrāmīśra, published along with (48)
- (50) Viṣṇusmṛti, Bibl Ind ed.
- (51) Nāradya-Dharmaśāstra, Bibl Ind. ed.
- (52) Parāśarasmṛti with the commentary of Mādhava, edited by Islampurkar
- (53) Smṛticandrikā by Devannabhatta, Mysore ed
- (54) Vratakhanda by Himādri, Bibl. Ind ed
- (55) Vīramitrodaya by Mitrāmīśra (as far as published in the Chowkhamba Sanskrit Series)
- (56) Vīramitrodaya-vyavahāra, Calcutta edition.
- (57) Vivādaratnākara by Candēvara, Bibl Ind. ed.
- (58) Vyavahāramayūkha by Nīlakaṇṭha, edited by Kane.
- (59) Sarasvatīvilāsa by Pratāparudrasena, Mysore ed Various other Smṛti texts, specially on Vyavahāra, may be mentioned, but they are of no importance for the present work



Some texts not mentioned in this bibliography have been referred to in the following work. Attention was drawn to them by stray references

Thus it will be seen that the major portion of the ancillary Vedic literature has been worked through, but I very much regret that the philosophical texts, which contain a large number of quotations, could not be consulted by me, the unending and often obscure Vedic Commentaries usurping all my time

The collection of Brāhmaṇa-quotations has been naturally a tedious task, but even more tedious was the task of locating anonymous quotations from extant Brāhmaṇas or finding parallels to quotations from unknown Brāhmaṇas. Indeed, it would not have been possible to locate many of the short passages without the help of the complete index to oblique case forms in the extant Brāhmaṇa literature, prepared with infinite labour by Geheimrat Prof. Oertel, which he kindly placed at my disposal

A word of explanation on the unpublished texts drawn upon for the present work.

A special study has been made of the only partly published but important and extensive Jaiminiya Brāhmaṇa, some parts of which have been published in this work for the first time. The transcript of this Brāhmaṇa used by me is now in the possession of Geheimrat Prof. Oertel and it has been fully described by Whitney JAOS 11, p. cxiv and 16 p. 79. It is to be noted in this connection that the reading of this transcript often differs not immaterially from that of the mss. used by Caland for his "Auswahl."

Of invaluable help for the Śāṭāyana Brāhmaṇa has been the newly discovered Commentary of Venkaṭamādhava (VM) on the R̥gveda. I was not so fortunate as to have the mss. in my own hands as in the case of the Jaiminiya Brāhmaṇa but the next best arrangement could be made to ensure the correctness of the material drawn from the mss. of this commentary. Prof. La'shman Sarup (LS), and Pandit Bragavaddatta (Bh.), both of Lahore, have sent to me pertinent extracts from the mss. in their possession independently of each other so that it was possible for me to collate the two mss. to some extent even though I had direct access to none of them. None of these mss. is however complete but they fully supplement each other so far as the present

work is concerned. I had therefore some times to rely on the reading of one ms. only In view of the inevitable uncertainty of reading owing to the scantiness of manuscript materials, some apparently real Brāhmaṇa quotations had to be left out of consideration It is to be noted here that the ms out of which extracts have been sent to me by Pandit Bhagavaddatta has been fully described by Prof Lakshman Sarup, Introduction to Indices and Appedices to Nirukta, pp 39-71 My heartiest thanks are therefore due to these two scholars who have thus extended to me their generous and unstinted help Particularly to Prof Lakshman Sarup am I deeply indebted for the great pain he has taken in the interest of my work in repeatedly going through the mss. of Venkatamādhava

The passages out of the unpublished Anupadasūtra are but reproductions of passages cited by Caland in "Over en Uit het Jaiminīya Brāhmaṇa "

The present work was originally written in German, but in apprehension of difficulties in publishing it it had to be done into English The language of the work is therefore, I fear, not free from a certain amount of unnatural stiffness

Lastly, I wish to express my thanks and gratitude to Geheimrat Professor Oertel, at whose instance I began this work and without whose constant assistance it could not have been finished, and to Profeseor Dr Wust, who always evinced lively interest in my work and carried on the whole correspondence with Prof Lakshman Sarup and Pandit Bhagavaddatta in my behalf.



## Fragment I

Sāyana on RV I 1. 6 (SRV I p 27, ll 23—24) An exactly corresponding passage occurs in JB I 88 This section of the JB is being published here for the first time

rathantaravarnām<sup>1</sup> uttamām gāyanti-, 'yam vai rathantaram,  
 asyām evaī 'tat pratīsthatī<sup>2</sup>, prajāpatih prajā asrjata, tā  
 enam sṛstā annakāśinī<sup>3</sup> abhitah samantam parivāśams<sup>4</sup>,  
 tābhyo himkārenā 'nnādyam asrjata, tad omkārena sṛstam  
 avārayata<sup>5</sup>, prajāpatir vā esa<sup>6</sup> yad udgālā<sup>7</sup>, tam etat  
 prajā annakāśinī abhitah samantam parivāśanti, tābhyo  
 himkārenaī 'vā 'nnādyam sṛjate, tad omkārena<sup>8</sup> sṛstam  
 vārayate, sa yad dhimkītya n' om kuryāt, parān<sup>9</sup>  
 devān annādyam iyd, yat sāma prathamam<sup>10</sup> abhivyāharet  
 ksatram balam rcchet<sup>11</sup>, ksatram hi sāma, yad rcam  
 prathamam abhivyāhared, viśam balam rcched, vid dhy rg<sup>12</sup>,  
 yajuh prathamam abhivyāharatī, brahma vai yajur,  
 brahmavarcasam eva tat karotī, bhūr bhuvah svar,  
 madhu karīsyāmi madhu janayisyāmi madhu bhaviṣyati  
 bhadram bhadram iśam ūrjam<sup>13</sup> itī, yad bhūr bhuvah  
 svar ity etad vai brahmaī-, 'tad yajur yan madhu  
 karīsyāmi 'ti, prajā vai madhu, tā<sup>14</sup> eva tat karotī,  
 yan madhu janayisyāmi 'ti, prai 'vai 'nās taj  
 janayisyati, yan madhu bhaviṣyati 'ti, bhūtim evaī

JB { 'nās tad gamayati, bhadram bhadram itī, yad<sup>15</sup> vai puruṣasya  
 Śāt Br { yad vai puruṣasya

JB { vittam<sup>16</sup> tad bhadram, grhā bhadram, prajā bhadram, paśavo bhadram;  
 Śāt Br { vittam tad bhadram, grhā bhadram, prajā bhadram, paśavo bhadram itī.

tad evai 'tenā 'varunddha , iṣam ūrjam iti , varsam vā  
ise, yad uparistād varsasyai 'dhate tad ūrje , tad evai  
'tenā 'varunddhe

### Notes :—

1 The last verse of the Bahispavamāna-stotra is chanted in the fashion of the Rathantara-sāman. Cf Tānd 6, 8, 18 *rathantaravarṇām uttamām gāyeḥ* Sad Br 2, 1, 34 *rathantaravarṇām uttamām gāyati* Lāty, Śr 1, 12, 11 = Drāhy 3, 4, 24 *rathantaravarṇo'tamā* Dhanvin on Drāhy 3, 4, 24-25 explains wherein this similarity with Rathantara lies *atha rathantaravarṇe 'ti ko 'rīhah ? tam darśayati . tasyā ūrdhvam prasāvāc calvāry akṣarāṇy abhīstobhet* (Drāhy 3, 4, 25) , *tasyā uttamāyāḥ prasāvād ūrdhvam udgīthasyā 'ditaś caturakṣaram rathantaravad bhakārair abhīstobhet rathantarasye 'va varṇacalustayam yasyāḥ sū rathantaravarṇe 'ti*

2 As the verses of the Bahispavamāna-stotra are not repeated, there is danger for the chanters that they may not come back to the earth To avoid this calamity the last verse of this stotra should be chanted in the fashion of the Rathantara, for, as the Rathantara is identical with this earth, they thereby gain a firm footing on the earth Cf Tānd 6, 8, 18 *cyavarte vā ete 'smāt lokād ity āhur ye parācībhir bahispavamānābhir stuvanta it , rathantaravarṇām uttamām gāyeḥ , iyam vai rathantaram, aśyām eva pratītiṣṭhāt*

3 The word *annaḥāsīn* is remarkable It is found once more in JUB 1, 11, 1, where this whole sentence has been repeated Oertel has translated it there doubtfully by "yearning after food" This meaning is almost certain Cf the similar passage Tānd 6, 7, 19, where *asanāyant* has been used instead of our *annaḥāsīn* *prajāpatih paśūn asajata, te 'smāt sī stā asanāyanto 'pūhīman* etc Similarly Tānd 8, 8, 14 The root √*lās-* is however otherwise never used in the sense "to demand," "to yearn after" etc Can it be an old faulty reading for *annaḥāmīnīh* ? The passage in JUB referred to above suggests it very much *prajāpatih prajā asajata , tū enam sīstā annaḥāsīnīr abhītaḥ samantam paryaviśan , tū abravīt kīmtāmās s'he 'ty , annadyakāmā ity abruvan* Cf *annaḥāma* "yearning for food" in RV 10, 117, 3 This old bahuvrīhi compound was

perhaps later pleonastically extended by the suffix *-in* (Wackernagel II, 1, §53 a). Wackernagel however gives no example of alternation between *-lāma* and *-lāmin*. It will not be quite superfluous therefore to collect several such examples. (1) *svakāmin* ŚB 10, 2, 6, 7 *svakāma* (see Wilman-Grabowska, Les Composé's Nominaux dans le Śatapathabrāhmaṇa, Part II, p 248) (2) *sarvakāmin* Śākh Śr 16, 1, 19, 10, 11 *sarvakāma* Āśv Śr. 11, 7, 1. (3) *svargakāmin* Kaśikā on Pāṇini 8, 4, 13 *svargakāma* AB. 2, 3 etc

4 Cf TS. 2, 4, 1, 2 (=K 10, 7 132, 16) *samanṭaṇ devān paryaviśan*, TB 2, 2, 10, 5 *taṇ devāḥ samantam paryaviśan*

5 The causative stem *vāray-* is otherwise used in the Brāhmaṇas almost exclusively in connection with the Vāravantiya-sāman Cf TS 5, 5, 8, 1; TB 1, 1, 8, 3 1, 8, 2, 5, 2, 7, 14, 2, Tānd 5, 3, 9, 9, 6, 11, 18, 11, 4, 20, 3, 2, GB 2, 5, 9, MS 1, 6, 9 (97, 16-98, 1), 4, 4, 9 (60, 6-9). Once it is used in ŚB 13, 8, 4, 1 in pun with *vārana* (crataeva Roxburghii)

6 A and B read *prajāpāti esa* C reads *prajāpatirkarasta*

7. *yadodgālā* 8 A reads *śajaledumkārena*

9 *parāṇ* Cf Wackernagel III, p 231—2

10 Deest in A

11 Cf K 22, 13 (69, 11-12) *hvitam yasa icchet*, *viśam yaśa icchet* Caland in his note on Āp Śr translates this passage by "So wird der Ruhm zum Kriegerstand gehen" etc Cf further MS 4, 6, 5 (86, 3) *adhvaryum yaśa icchet* (86, 5) *adhvaryum eva yasaśā 'rpayati*, (86, 5) *yajamānam yaśa icchet* (86, 7) *yajamānam eva yasaśā 'rpayati* etc

12 *viddhagag*

13 The corresponding mantra in Tānd 1, 3, 6 is quite different and much shorter Cf Caland thereon

14 A reads *tā iāva*, C *tām eva*

15. A reads *iyad iai*; B and C *iti ye vai*

16. A reads *uttadbhadram*

**Translation :—**

They chant the last verse in the fashion of the Rathantara Rathantara is this (world), on this he gains a firm footing Prajāpati created the creatures Being created they surrounded him from all sides yearning for food He created food-eating for them by means of the him-sound and that created (food-eating) he made stay by means of the (syllable) Om The Udgātr is forsooth Prajāpati Yearning for food the creatures in this way surround him from all sides He creates food-eating for them by means of the him-sound and that created (food-eating) he makes stay by means of the (syllable) Om If after making the him-sound he does not utter the (syllable) Om the food-eating would go right off to the gods If he should pronounce the sāman first, strength would go to the order of nobility, for the sāman is the nobility If he should pronounce the rc first, strength would go to the people, for the rc is the people He pronounces the yajus first Yajus is the Brahman, thereby he makes divine glory (He pronounces) “bhūr bhuvah svar, I shall make a sweet thing, I shall make a sweet thing be born, there will be a sweet thing, (bring us ?) beautiful things, refreshment and strength” As for “bhūr bhuvah svar,” it is forsooth Brahman As for “I shall make a sweet thing,” it is yajus A sweet thing is progeny Thereby he makes progeny In that (he pronounces) “I shall make a sweet thing be born,” he makes the progeny be born In that (he pronounces) “There will be a sweet thing” he makes progeny go to prosperity (He pronounces) “(bring us) beautiful things” Beautiful is the property of man, the house is beautiful, the progeny is beautiful and the cattle are beautiful By means of this (formula) he attains it (i.e. the property of man) (He pronounces) “(bring us) refreshment and strength” The rain is for refreshment and what grows after the rain is for strength By means of this (formula) he attains it (i.e. the rain and what grows after the rain)

## Fragment II

Venkatamādhava on RV I 51, 1

An exactly corresponding passage is found in JB III 233, which has been already published by Caland in "Auswahl", p 278

- |        |   |   |
|--------|---|---|
| Śāt Br | { | atha maidhātitham , medhātithīgrhapatayo <sup>1</sup>             |
| JB     | { | atha maidhātitham , medhātithīgrhapatayo vai                      |
| Śāt Br | { | vibhindukīyāh <sup>2</sup> sattram āsate , tesām didhacyud        |
| JB     | { | vibhindukīyāh sattram āsate , tesām drdhacyud                     |
| Śāt Br | { | āgastir <sup>3</sup> udgātā 'sīd, gaurivītiḥ pras'otā,            |
| JB     | { | āgastir udgātā 'sīd, gaurivītiḥ prastotā,                         |
| Śāt Br | { | 'cyutacyut <sup>4</sup> pratiḥatā, vasuksayo hotā, sanakanavakāv  |
| JB.    | { | 'cyutacyut pratiḥatā, vasuksayo hotā, sanakanavakāv               |
| Śāt Br | { | adhvaryū , paśukāmo medhātithur, janikāmau                        |
| JB     | { | adhvaryū , paśukāmo medhātithur, janikāmau                        |
| Śāt Br | { | sanakanavakau <sup>5</sup> , yatkāmā itare tatkāmā ,              |
| JB     | { | sanakanavakau, yatkāmā itare tatkāmā ,                            |
| Śāt Br | { | nānākāmā <sup>6</sup> ha vai sma purā sattram āsate ,             |
| JB     | { | nānākāmā ha vai sma purā sattram āsate ,                          |
| Śāt Br | { | te ha sma nānai 'va kāmān <sup>7</sup> rddhvā 'ptvo               |
| JB     | { | te ha sma nānai 'va kāmān rddhvā 'ptvo                            |
| Śāt Br | { | 'tisthanti <sup>8</sup> , tesām ha sme 'ndro medhātither meṣasya  |
| JB     | { | 'tisthanti , tesām ha sme 'ndro medhātither meṣasya               |
| Śāt Br | { | rūpam <sup>9</sup> kṛtvā somam vratayati , tam ha sma             |
| JB     | { | rūpam kṛtvā somam vratayati , tam ha sma                          |
| Śāt Br | { | bādhante medhātither no mesah <sup>10</sup> somam vratayati 'ti , |
| JB     | { | bādhante medhātither no mesah somam vratayati 'ti ,               |
| Śāt Br | { | sa u ha smai 'sām svam <sup>11</sup> eva rūpam kṛtvā              |
| JB     | { | sa u ha smai 'sām svam eva rūpam kṛtvā                            |



Śāt Br { somam<sup>1 2</sup> vrātayati , tato ha vā idam arvācinam  
JB { somam vrātayati , tato ha vā idam arvācinam

Śāt Br { medhātīther meṣa ity āhvayanti 'ti  
JB { medhātīther meṣa ity āhvayanti 'ti

### Notes —

- |       |  |                         |
|-------|--|-------------------------|
| 1 Bh  | <i>medhātīthir grāpatayo</i> , LS <i>mithotithih</i>   |                         |
| 2 Bh  | <i>vaibhīndukṛiyāh</i> , LS <i>vaibhīndukṛiyāh</i> ,   |                         |
| 3 Bh  | <i>dṛdhābhāgastī</i>                                   |                         |
| 4. Bh | <i>'untaiçit</i> , LS <i>'pṇdaçit</i>                  | 5 Bh <i>sanakāsavan</i> |
| 6 Bh  | <i>nānākāmā mā</i> , LS <i>nākāmā</i>                  | 7 LS <i>lamāt</i>       |
| 8 Bh  | <i>dḥvāptottīsthanti</i> , LS <i>dḥvāptottīsthanti</i> |                         |
| 9 LS  | <i>meṣa ya svarūpam</i>                                | 10 LS <i>nnāmaṣa</i>    |
| 11 LS | <i>svayam</i>  | 12 LS <i>so</i>         |

### Fragment III

Sāyana an RV I 51, 13 (SRV I, p 260, II 2-3) Venkatamādhava on RV I 51 13

Sāyana introduces the passage with the following remark *tathā ca sātvyāyantibhiḥ subrahmanyā nātraikaideśiriyākhyānārūpam brāhmaṇam evam āmnūyate*

The corresponding Jaiminīya passage is found in JB II 77 which has been already published by Oertel in JAOS 18, p 35

Śāt Br { vrsanaśvasya mena itī , vrsanaśvasya ha<sup>1</sup>  
JB { vrsanaśvasya mena itī , vrsanaśvasya ha

Sāt Br { menā bhūtvā maghavā kula uvāsa  
JB. { menā bhūtvā maghavā kula uvāsa.

### Note —

- 1 Omitted by Sāyana

## Fragment IV

Sāyana on RV I. 51. 14 (SRV. I. p 260, ll. 19-20). Venkatamādhava on RV. I. 51 14.

The corresponding Jaiminīya passage is found in JB III. 15. This section of the JB is published here for the first time.

atha somasāma<sup>1</sup> , soma vai rājā sadhamādam<sup>2</sup> ivā 'nyābhīr  
devatābhīr āsīt , so 'kāmayata sarvesām<sup>3</sup> devānām rājyāya  
sūyeye 'tī , sa etat sāmā 'paśyat , tenā 'sūyata , tato  
vai sa sarvesām devānām rājyāyā 'sūyata , sūyate  
svānām śresthatāyā ya evam veda , tebhya tiro 'bhavat ,  
tam anvaicchams , tebhya etena rupenā 'drśyata yad  
etac candramasas , tam abhisamagacchantā 'darśy  
adaiśī 'tī<sup>4</sup> , tasmād yadā darśayate 'thā  
'bhīsamgacchanty adarśy adaiśī 'tī<sup>5</sup> , tam etad  
abhyasīcanta ; sa etad abhavat , tad etac chrīsavah<sup>6</sup>  
sāmā<sup>7</sup> , 'snute śrīyam gacchati rājyam ya evam veda<sup>8</sup> ,  
yad u somo rājā 'paśyat tasmāt somasāme 'ty

JB { ākhyāyate , 'tha pajram<sup>9</sup> , pajra<sup>10</sup> āngīrasah paśukāmas  
Śāt Br { pajro<sup>11</sup> vā āngīrasah paśukāmas

JB { tapo 'tapyata , sa etat sāmā 'paśyat , tenā 'stuta , sa  
Śāt Br { tapo 'tapyata<sup>12</sup>

etām ilām<sup>13</sup> upait , paśavo vā ilā<sup>14</sup> , tato vai sa paśūn  
avarundhata , tad etat paśavyam sāmā- , 'va paśūn  
runddhe bahupaśur bhavati ya evam veda , yad u  
pajra<sup>15</sup> āngīraso 'pasyat tasmāt pajram<sup>16</sup> ity ākhyāyate ,  
'tha yaudhājayam<sup>17</sup> ; trīmidhanam savanānām klptyā-<sup>18</sup> ,  
athau 'śanam antyam sāmā<sup>19</sup> , 'ntyena sāmā 'ntyam  
svargam lokam aśnavāmahā<sup>20</sup> ity , atha rathantaram ,  
brahma vā agnistomo, brahma rathantaram , brahmany

evaḥ 'tat pratisthānto yanty , atha vāmadevyam ,  
 paśavo vai vāmadevyam , paśumanta eva bhavanti etena tustuvānāḥ ,  
 saloke<sup>21</sup> vai kāleyam ca rathantaram ca<sup>22</sup>.

### Notes ,—

1 Cf Tānd 11, 3, 8-9, where a different story about the origin of the Somasāman is given

2 Although the construction appears to be unusual the reading *sadhamādam* is quite certain Cf JB III 152 (Caland, Auswahl, p 259) *varuṇo vai rājā sadhamādam ivā 'nyābhīr devatābhīr āsīt* JB I 117 (Caland, Auswahl, p 26) *sadhamādam ivā 'vā 'san* Caland (loc cit, note 4 on §18) compares with it ŚB 4, 5, 3, 1 *tā haī 'nena sadṛgbhavam* (Kānv -*bhāvam*) *ivā 'suh* These forms are not clear to Caland (cf also Introduction, Kānvīya Śatapatha, p 62), because he considers *sadhamādam*, *sadṛgbhavam* etc to be simple accusatives But these words are undoubtedly to be taken as adverbs as *sadhamādam* in TS 2, 5, 5, 5 *sa etam aīdhamāsam sadhamādam devaīh somam pibati* "He drinks for the half month Soma in carouse with the gods" (Keith) Predicative use of adverbs of unmistakable accusative origin in connection with *as-* or *bhū-* is not quite unknown in ancient prose (cf Gaedicke, Der Akkusativ im Veda, p 233, Delbruck, Altindische Syntax, §133, p 202-3) ŚB 14, 5, 1, 13 *sa ha tūsnīm āsa*, 3, 9, 4, 21 *vidūram va prajā bhavanti* TS 7, 3, 1, 1 *pāpāvakīyam vā etena bhavanti* Sometimes the verb is dropped altogether ŚB 1, 6, 2, 9 *agnir vai devānām addhātāmām* In this way these adverbs became quite independent of the verb and came to be used simply as adjectives, cf K 30, 2 183, 17—18 *tryanīkam asya prajā bhavisyati* See ZII, vol 5, pp 113—14

Caland (Introd, Kānvīya Śatapatha, p 62) has tried to explain these anomalous "accusatives" with the help of Pāṇini 3, 4, 61ff and assumes that the starting point of this peculiar development was forms in-*bhāvam* But, as shown above, among the oldest example of such anomalous "accusatives" no word with-*bhāvam* can be found, and even the single instance of-*bhāvam* pointed out by Caland from the Kānvīya Śatapatha is not certain, for the corresponding Mādhyandina text reads-*bhavam*,

To make a special case of the adverbial use of *sadhamādam*, one may trace the following development (1) *sadhamādam* with √*mad*, e g AV 6, 122, 4, 7, 109, 3=14, 2, 34 (2) *sadhamādam* with √*mad* and dependent instrumental, e g RV 10, 14, 10, AV. 18, 4, 10 (3) *sadhamādam* with √*pā* with instrumental and a direct object to √*pā*, e g TS 2, 5, 5, 5

3 Cf JB III 25 (Caland, Auswahl, p 311, II 7—9) *sarivesām paśūnām rājyāya sūrye 'ti*, *sa etat sāmā 'pasyat*, *tenā 'stuta*, *tato vai sarivesām paśūnām rājyāyā 'sūyatu* JB II 196 (unpublished) *varuno iā akāmayata sarivesām devānām rājyāya sūrye 'ti*, *sa etam yajñam apasyat* (ms *apasya*), *tam āharat*, *tenā 'yajata*, *tato vai sarivesām devānām rājyāyā 'sūyatu* (restored! not in the m), *sūyate svīnām śresthatūyau ya evam veda* JB III 152 (Caland, Auswahl, p. 259) *so 'kāmayata sarivesām devānām rājyāya sūrye 'ti*

4 *darisyandasi'ti*

5 *darisvandasi'ti.*

6 *tat tat*

7 *chīṣasvasāmā*

8 Cf JB III 152 (Caland, Auswahl, p 259) *tad etac chīṣasvas sāmā-*, *'snute śrīyam gacchati iājyam ya evam veda.*

9 It is curious to note that *Pajja Sāman* occurs twice in the RV. as the name of a person, viz VIII 4, 17 and VIII 6, 47 It is however impossible to say whether our *pajjasāman*, mentioned in Lāty Śr 7, 3, 4, is in any way connected with this person

All the mss of the JB as well as of Venkatamādhava read *vajja* instead of *pajja* In the Grantha-script, the signs for *pa* and *va* are very much alike and the scribes were easily led to read *vajja* instead of *pajja* by this similarity, specially as the word *pajja* is so rare and *vajra* so common Winternitz has shown that the confusion between *p* and *v* is a dialectical peculiarity of the Āpastambins (Āpastambīya Mantrapāṭha, p XXI) There is no trace of a similar dialectical peculiarity of the Jaiminīyas. Even in the Mantras the confusion between *p* and *v* is not uncommon

- (1) RV 6, 58, 2 *ajāsvah paśupā vājapastyaḥ*  
TB 2, 8, 5, 4 *vājavastyaḥ*
- (2) RV 6, 42, 4 *abhiśasteḥ avaspariat*  
SV 2, 793 *avaspariat*
- (3) VS 6, 37 *amba nispata*  
TS 1, 4, 1, 2, Āp Śr 12, 9, 9 *nispata.*
- (4) MS 1, 5, 4 72, 1 *vicakṣaś ca prāñ cā 'pāñ ca.*  
Āp Śr 6, 19, 1 *vicakṣus ca prāñ cā 'vāñ ca*
- (5) RV 7, 59, 11 *śhe 'ha vah svatavasah* T Ār 1, 4, 3 *svatapasah*
- (6) Sāma Mantra Brāhmana 1, 6, 28 *ṛtasya gopṭṛ tapasah parasvī*  
Āpastamba Mantrapāṭha 2, 2, 10 *paraspī*
- (7) RV 6 5, 4 *tam ajaiabhiḥ visabhiḥ tava svatiḥ* Āp Śr 14, 29, 3 *tam ajaiabhiḥ visabhiḥ tapa svatiḥ.*
- (8) RV 10, 120, 3 *tve kratum api vṛñjanti viśve* AV 5, 2, 3 *prñcanti*
- (9) RV 3, 47, 1 *tvam iājā 'sa pradivah sutūnām* VS 7, 38 *tvam iājā 'sa pratīpat sutūnām*
- (10) RV 1, 164, 52 *divyam suparnam vāyasam brhantam* AV 4, 14, 16 *divyam suparnam payasam brhantam*
- (11) T Ār 10, 1, 4 *yas tad veda savituh pītā 'sat* Mahān Up 2, 4 *sa pītuh pītā 'sat*
- (12) TS 3, 1, 6, 2 *yunaḥmi tisro vipracah sūryasya te* MS 2, 3, 1, 12 *tisro viṛṇāḥ sūryaḥ savah*
- (13) RV 9, 8, 8 *visṭim divah pari srava* SV 2, 249 *pristim divah pari srava*
- (14) RV. 10, 90, 1 *sa bhūmim isvato vṛtvā* VS 31, 1 *sarvata sprīvā*
- (15) T Ā 10, 1, 6 *suvarṇapaksūya dhīmahi* Mahān Up 3, 15 *suvarṇapaksūya dhīmahi*

10. The Mss of the JB read *vajra*,

11 The Mss of Venkaṭamādhava too read *vajro*.

12. According to Max Muller's edition Sāyana quotes this Śātyāyana passage in the following manner *pajrā vā angīrasāh* (sic ! evidently this is a typographical mistake for *āngīrasāh*) *paśukāmās tapo 'tapyanta*

13. Very probably the Nīdhana *īdā* of the Pajra-sāman is meant herewith, cf Bibl Ind edition of the SV, Vol III, pp 277-278 Thus the Pajra-sāman in the JB stands for the Raurava-sāman in Tānd 7, 3, 14

14 Cf Tānd 7, 3, 15 *pasavo vā īdā* *īdā* is even a designation for the cow, cf. Tānd 20, 15, 5, ŚB 4, 5, 8, 10.

15 *vajra*.

16 *vajram*

17 C *yaundhāṇīyam*

18. Cf Tānd 7, 3, 17 as well as Sāyana's and Caland's comments thereon

19 The Auśana-sāman is the last sāman of the Mādhyandina-pavamāna-stotra Cf. Caland on Tānd 7, 3 1

20. C *aśnuvāmāhā*

21. C. *samlōke*

22. As in Tānd 11, 4, 10 one expects as an introduction before *saloke* a sentence like *kāleyaṇ bhavati* Tānd 11, 4, 10 exactly corresponds to this passage *samānaloke vai kāleyaṇ ca rathantaraṇ ca* The alternation of *sa-* and *samāna-* in the first component of the compound is interesting Cf Wackernagel II, 1 §30 d The interrelation between Kāleya and Rathantarasāmans has been explained by Sāyana and Caland on Tānd 11, 4, 10.

### Translation :—

Now the Soma-sāman King Soma was like a drink-companion with the other gods He wished "May I be inaugurated to the lordship over all gods" He saw this Sāman and praised by means of it Thus he was inaugurated to the lordship over all gods He who knows this is inaugurated to the lordship over his own people —He vanished from them They searched

him He appeared to them in this form which is the form of the moon. They approached him together saying 'He has been seen, he has been seen' Therefore whenever (the moon) shows (itself), (the people) approach it in multitude saying "it has been seen, it has been seen" Thus they inaugurated him and he became this Therefore is this sāmān for the sake of inauguration to majesty He who knows this attains majesty and comes to lordship As king Soma saw it therefore it is called the Soma-sāmān—Now the Pajra-sāmān. Pajra Āṅgīrasa, desirous of cattle, practised austerities He saw this sāmān and praised by means of it He attained this *idā*, *Idā* is cattle. Thereupon he attained cattle Thus this is the sāmān relating to cattle. He who knows this attains cattle and becomes possessor of many cattle As Pajra Āṅgīrasa saw it therefore it is called Pajra-sāmān—Now the Yaudhājaya-sāmān For the success (?) of the (three) pressings it is endowed with three Nidhanas—Now the Auśana-sāmān, which is the last (They say) 'By means of the last Sāmān shall we attain the farthest world of heaven'—Now the Rathantara-sāmān Agnistoma is Brahman and Rathantara is Brahman Thus they continually attain firm footing in Brahman—Now the Vāmadevya-sāmān The Vāmadevya-sāmān is cattle Those who praise by means of it are endowed with cattle The Kāleya and the Rathantara sāmāns belong to the same world.

### Fragment V

Sāyana on RV I 62 3 (SRV I p. 305, II 21-23)

The corresponding Jaiminīya passage (JB II 440) has been already published by Oertel in JAOS 19, p 100

Śāt Br.	{	annādīnim	te sarame prajāṃ karomi
JB		annādīnim	are te sarame prajāṃ karomi

Śāt Br { yā no gā anvavinda iti ; tato gatvā gavām  
JB { yā no gā anvavida iti ,

Śāt Br sthānam ajñāsīt , jñātvā cā 'smai nyavedayat ,

Śāt. Br. tathā niveditāsu gosu tam asuṁ hatvā tā gāh

Śāt. Br. sa indro 'labhate 'ti

Here we see that only the first sentence has an exact parallel in JB. This is very probably to be attributed to Sāyana's drastic attempt to abridge the story. But it is curious to note that in doing so Sāyana has even changed the general tenor of the story. According to the JB Indra promises to make the progeny of Saramā food-eating only after she has discovered the place where the cows were concealed, but according to the alleged Śātyāyana-version Indra promises to make the progeny of Saramā food-eating even before she goes out in search of the cows. It is not likely that the original Śātyāyana-brāhmaṇa really differed from the JB in this point, specially when we see that some passages of this legend are almost identical in both the Brāhmanas. Most probably Sāyana has confused the sequence of events in stating the story.

### Fragment VI

Sāyana on RV. I. 84 14 (SRV I. p 378, II 7-12) Venkatamādhava on RV. I. 84 14

The corresponding Jaiminiya passage (JB III 64 65) has been already published by Oertel JAOS 18, pp 17-18

As usual Sāyana gives only a paraphrase of the Śātyāyana-passage —  
atra śātyāyanina itihāsam ācakṣate , ātharvanasya dadhīco  
jīvato darśanenā 'surāḥ parābabhūvuh , atha tasmīn svar gate  
surāḥ pūrnā prthivy abhīvat , athe 'ndras tair asurair saha  
yoddhum aśaknuvams tam ṛṣim anvicchan svargam gata



iti suśiāva , atha papraccha tatratyān ne 'ha kim  
 asya kīmcit pariśiṣṭam angam asti 'ti , tasmā avocan  
 asty etad āśvam śīrsam, yena ś rasā 'śvibhyām  
 madhuvidyām prābravīt , tat tu na vidma yatrā 'bhavad  
 iti , punar indro 'bravīt tad anvicchate 'ti , tad dha  
 anvaisisuh , tac charyanāvaty anuvidyā 'jahruh ,  
 śaryanāvad dha vai nāma kuruksetrasya jaghanārdhe  
 sarah syandate , tasya śūaso 'sthibhir indro 'surān  
 jaghāne 'ti

The passage in its original form has on the other hand been retained by Venkatamādhava as the exact correspondence with the JB. proves -

- Śāt Br { dadhyan ha vā ātharvanas tejasvī brahmavarcasy  
 JB { dadhyan ha vā ātharvanas tejasvī brahmavarcasy
- Śāt Br { āsa , tam ha sma yāvanto 'surān parāpaśyanti  
 JB { āsa ; tam ha sma yāvanto 'surān parāpaśyanti
- Śāt Br { te ha sma tadai 'va viśīrṣānah śerate , sa ha  
 JB { te ha sma tadai 'va [vi] ' śīrṣānah śerate , sa u ha
- Śāt Br { svargam lokam uccakrāma , sa he 'ndro 'surair  
 JB { svargam lokam uccakrāma , sa he 'ndro 'surair
- Śāt Br { abhibādha<sup>2</sup> uvāca kva nu sa dadhyann  
 JB { āśvibhis co 'dha<sup>2</sup> uvāca kva nu dadhyann
- Śāt Br { abhavad<sup>3</sup> iti , tasmai ho 'cuh svargam vai  
 JB { bhavati<sup>3</sup> 'ti , tasmai ho 'cuh . svargam vai
- Śāt Br { bhagavah sa lokam udakrāmad iti , sa ho 'vāca  
 JB { bhagavah sa lokam udakrāmad iti , sa ho 'vāca
- Śāt Br { na hy asye 'ha kīmcit parisistam asti 'ti ,  
 JB { nai 'vā 'sye 'ha kīmcit pariśiṣṭam asti 'ti ,
- Śāt Br { tasmai ho 'cur āsīd etad āśvam śīrsam  
 JB { tasmai ho 'cur āsīd eve 'dam asvaśīrṣam
- Śāt Br { yenā 'śvibhyām devavedam<sup>4</sup> prābravīt , tat tu  
 JB { yenā 'śvibhyām devavedam<sup>4</sup> prābravīt , tat tu

- Śāt Br. { na vidma yatrā 'bhavad<sup>3</sup> iti , tad vā anvicchate  
JB. { na vidma yatrā 'bhavad<sup>3</sup> iti , tad vā anvicchate
- Śāt Br { 'ti , tad dhā 'nvais sur<sup>o</sup> , "icchann aśvasye"  
JB { 'ti , tad dhā 'nvīsur , "icchann aśvasya
- Śāt Br { 'tyādīkam uktvā 'ha  
JB { yac chīrah parvatesv apaśritam tad vidac charyanāvatī''<sup>7</sup> 'ti ,
- Śāt Br { śaryanāvad dha nāma kuruksetrasya jaghanārdhe  
JB { śaryanāvad dha nāma kuruksetrasya jaghanārdhe
- Śāt Br { sarah skandate<sup>8</sup> , tad anuvidyā 'jahrus , tad  
JB { sarah skandate<sup>8</sup> , tad anuvidyā 'jahrus ,
- Śāt Br { asmai prāyacchan , tad dha smā 'surānām  
JB { tasmai prāyacchan , tad dha smā 'surānām
- Śāt Br { prakāśe 'dhārayan<sup>o</sup> , tad dha sma yāvanto 'surāh  
JB { prakāśe dhārayati , tad dha sma yāvanto 'surāh
- Śāt Br { parāpaśyanti te ha sma tadai 'va viśīrṣānah  
JB { parāpaśyanti te ha sma tad eva viśīrṣānah
- Śāt Br { śerate , sa ha tair evā 'sthībhir nava navaīr<sup>10</sup>  
JB { śerate , sa ha tair evā 'sthībhir nava navaīr<sup>10</sup>
- Śāt Br { jaghānā 'surānām iti  
JB { jaghānā 'surānām

**Notes :—**

1 The correctness of Oertels' restoration is proved by the parallel Śātyāyana-text

2 Neither the reading nor the meaning of this sentence is quite certain for the JB. I have adopted the reading given by Oertel, the Ms reads *asvībhīś cā dha*. The copyist of the transcription was not however sure about the word *aśvībhīh*, for he has indicated that the syllable 'śvī' may also be read 'bī'. This suggests that the reading in the original Ms was perhaps *abībhīścā dha*. Now *abībhī* may have been easily a copyist's mistake for *abhi*

and the final *ādha* strongly suggests the *bādha* of the Sātyāyana-text. All this shows that very probably the Śāt. Br. as well as the JB had the reading *abhi-bādha*. The suspicion is further strengthened by the fact that *āsvibhis* here gives no sense at all. Oertel rightly remarks, "there is no call for the mention of the Āsvins, and the plural form also discredits the correctness of the text" (JAOS 18, p. 18, Note 1).

The reading *abhi-bādha* may therefore be regarded as pretty certain, but *√bāh-* with *abhi-* does not occur at all and therefore the exact meaning of the word cannot be determined.

*√bāh-* has the meaning "augere", "to grow", "to increase". Cf. Tānd 23, 16, 5 *svām eia tad devatām paśubhir bamhayate* "Their own deity they thereby strengthen through cattle" (Caland). K. 11, 5 150, 6 *svām eia devatām paśubhir bamhayate* MS 2, 1, 5 7, 11 *svām vā etad devatām paśubhir bamhayate*. *√bāh-* with *ni* occurs already in the RV in the meaning "to throw down". Cf. RV 1, 106, 6 *indriam kutso vitrahanam sacīpatim kālē nibādha* *isr ahvad ūtaye* "Indra, den Vitratöter, den Herrn der Kraft, hat der Rsi Kutsa, als er in die Grube hinabgestosſen war, zu Hilfe gerufen" (Geldner). None of these meanings however suits our passage. The meaning of *√bāh-* *ava* suits it better, and we should perhaps adopt this meaning also for *√bāh-* *abhi*. *√bāh-* with *ava* occurs pretty often in the older literature and always in the sense "to overcome", "to suppress" etc. Cf. TS 1, 3, 2, 1 = Āp Śr 11, 11, 8 *gāyatreṇa chandasū 'vabādho valagah* "Durch das Gāyatriversmass ist die Zaubersubstanz hinabgedrueckt" (Caland). It is important to note in this connection that Āpastamba apparently connected *avabādha* with *√bādha* *ava*. Cf. Āp Śr loc cit *uparavanyate 'vabādhatē gāyatreṇa chandasū 'vabādho valaga eti*. This obviously false etymology helps us however to understand the exact meaning of *√bāh-ava*. That the ancient Indians actually connected *bādha* with *√bādha* becomes still clearer from K. 25, 9 116, 7-8 *gāyatreṇa chandasū 'vabādho gam dvismas, trāistubhena jāgatene 'ty, etāvanā vai chandāmsi, chandobhi eva bhrūti vyam avabādhatē*. For *√bādha-ava* see further ŚB. 1, 2, 1, 7, 10, 12, 4, 13, 21, 3, 5, 7 (three times); 2, 2, 3, 10, 3, 6, 4, 15, 7, 1, 10. K. 25, 9 116, 8. MS 3, 2, 5 22, 18, 4, 6, 3 82, 10—11 (twice). But it is curious to note that *√bādha* with *abhi* occurs only in RV. 8, 5, 34.

Moreover in some mantras *avabūdha* has been apparently used in the sense of  $\sqrt{as-nir}$  or  $\sqrt{rap-ud}$  (a) In MS 1, 2, 10 the mantra *nīasta valagah* occurs no less than five times, but in the corresponding passage TS 1, 3, 2d we find *avabūdho valagah*. Thus *avabūdha* = *nīasta*. Further in the mantra *nīasto valago 'vabūdho durasynh* (K 2, 11 16, 14-15, 25, 9 116, 9-10) *nīasta* and *avabūdha* have been used apparently in the same sense. (b) TS 1, 3, 2, 1 *idam aham tam valagam ud rapāmi*, *gāyatriena chandusā 'vabūdho valagah*. Similarly K 2, 11 16, 8-13. This passage shows that in the mind of the author  $\sqrt{banh-ara}$  meant  $\sqrt{rap-ud}$ .

The meaning "to overcome", "to suppress" is therefore quite certain for  $\sqrt{banh-ava}$  even though it is just the opposite of the meaning of  $\sqrt{vanh}$ . This meaning "to overcome," "to suppress" should be adopted also for  $\sqrt{banh-abhi}$ , occurring, so far as it is possible to trace it, only in our passage.

3 This alternation between *abhavat* and *bhavati* is remarkable. See note 5.

4 The JB -ms. has *devadam* which has been changed into *devavidyām* by Oertel. The mss of Venkatamādhava read *deva* (Bh) or *veda* (LS). All this shows that the original reading for both the Brāhmanas was *devavedam*.

5 The whole of this sentence has been retained by Sāyana in his summary given above, although the Imperfect *abhavat* is quite inexplicable. Oertel and Geldner have translated this sentence, but in different ways. Oertel translates the Jaiminīya-passage by "We do not know what became of it" (JAOS 18, p 18) and Geldner in translating Sāyana's summary renders the sentence by "Wir wissen nicht, wo er sich befindet" (Rgveda Translation, Note on RV 1, 84, 13). Thus Geldner has taken *abhavat* simply in the sense of present tense which suits here perfectly. Oertel on the other hand has tried to bring out the full sense of the augmented tense and has assumed that  $\sqrt{bhū}$  here means "to become", "to happen to some body" etc. But in connection with the locative *yatra*  $\sqrt{bhū}$  can hardly have such a meaning here. It is possible in connection with *lva* though by no means certain, see Wackernagel III, p 566 on ŚB. 5, 1, 3, 13.

6 Although the aorist *a-ras-sar* is syntactically irregular here the reading is pretty certain. The mss. have *a-res-sar* and in his resume Sūyāṇa gives the aorist form.

7 SV. II 264=RV. I 84, 14

8 The VM-Mss. read *ś'cras-sar date*. The JB ms. on the other hand reads *saras-sam tadeti d*. Oertel has changed it into *sarāḥ tād eti d*. But the syllable *lam* has been completely ignored thereby. The verbal form *ś'cras-sar* adopted for the text here is further suggested by *ś'cras-sar* in Sūyāṇa's resume. *ś'cras-sar* (middle) does not however occur anywhere else. Cf. the similar but corrupt passage in JB II 298 *te-sūn u te-sūm parīnad et. turaksetrasia jayā-ārdhā saras-sa-dantam dīḥsāt*. (Caland on Tānd 25, 13, 3)

9 This Imperfect in connection with *śa-sra* is remarkable. Only in some cases in AB other tenses than the present are connected with *śa-sra*, but, as Delbrueck (Altindische Syntax, p. 503) has pointed out these tenses have been used in the sense of the present. Thus the Imperfect in AB 6, 1, 3 *sa śa-sra te-so 'pādā-sarpit*. But even in this passage the particle *śa* should be deleted according to Caland (ZDMG 72, p. 23), and Delbrueck himself in the third edition of Boehling's Chrestomathie, p. 393. has emended *-sarpit* into *-sarpit*.

10 The JB.-ms. reads *vararātū*. Oertel has read *varatīr* for it and assumed that *vara* (*actatīr vara* in SV II 263=RV I. 84 13) following it it has been dropped in JB. But without *varatīr* the reading *varatīr* is grammatically impossible; according to Oertel's translation (He, indeed, slew ninety Asuras by means of these bones) the reading ought to have been *varatīr vararātū* doubtless stands for *vara varatīr* as in Śāt Br Cf. further JB I 135: *tāry esurātāśasār* (Ms. *asārā*) *vara varatāya urūml* (Ms. *urūl*) *lekān curvren* (unpublished).

## Fragment VII

Sāyana on RV I 102 6 (SRV I, p 452, l 6)

(In his gloss on RV VIII. 4, 1 Sāyana ascribes this passage to the Vājasaneyakas <sup>1</sup>)

The corresponding Jaiminīya passage has been already published by Caland 'Auswahl' p. 248 (JB III 111).

Śāt Br. ∫ sima itī vai śreṣṭham ācaksata itī  
JB ∫ sima itī vai śreṣṭham ācaksate

1. The passage actually cannot be found in our ŚB. (at least not in its Mādhyandina recension) Yet we are not *a priori* justified in concluding that Sāyana made a mistake here, for, after all, it may be one of those passages which are ascribed to the Vājasaneyakas on good authority but cannot be found in the pertinent texts known to us Cf. Āp Śr. S 1, 4, 7, 5, 15, 1, 6, 19, 6 with Caland's notes thereon, and GGA 1930, No 9, p 329

## Fragment VIII

Sāyana's Introduction to RV I. 105 (SRV I., p 461, ll 7-12)

Sāyaṇa on AV XVIII. 4, 89 (SAV. IV p 246, ll 8-16).

Venkatamādhava on RV I 105, 1, (only LS -ms )

The corresponding Jaiminīya passage has been already published by Oertel JAOS 18, p. 19 (JB I 184)

Here we have the well-known story of Trīta, who was thrown into the well by his comrades. The two versions of Sāyana are almost identical —

atha śātyāyanina itihāsam ācaksate ekato dvitas trīta itī purā trayo rsayo babhūvur , ete<sup>1</sup> kadācīn marubhūmāv aranye vartamānāḥ pipāsayā santaptagā-

trāḥ santa ekam kūpam avindan ; tatra tritākhyā eko jalapānāya kūpam  
 prāviśat , praviśya svayam apah<sup>2</sup> pīlve 'tarayoś ca kūpād udakam uddhriya  
 prādāt , tāv ubhau tad udakam pītvā tam<sup>3</sup> tritam ca rathacakrena pidhāya  
 prāsthīsātām ; tataḥ kūpe patitah sa tritah kūpād uttarītum aśaknuvan sarve  
 devā mām uddharantv iti mansā sasmāra , <sup>4</sup> tatas tesām stāvakam idaṃ sūktam  
 dadarśa<sup>5</sup> , tatra<sup>6</sup> rātrau kūpasyā 'ntaś candramaso raśmīn paśyan<sup>7</sup> anayā  
 rca<sup>8</sup> paridevayata iti<sup>9</sup>

### Notes :—

- 1 SRV reads *te*.
- 2 Omitted by SRV.
- 3 Omitted by SRV.
- 4 The whole sentence omitted by SAV
- 5 SAV reads *atha sa tritaś*
- 6 SAV. reads *apaśyan*
- 7 Omitted by SRV.
- 8 Omitted by SRV.

In spite of the particle *iti* in SAV , the above passage can be hardly  
 regarded as the true Śātyāyana-passage . The original Brāhmaṇa-passage, of  
 which Sāyana gives here only a free paraphrase, is rather to be found in  
 Venkaṭamādhava's quotation which is almost identical with the corresponding  
 Jaiminīya-passage —

- |        |   |   |
|--------|---|---|
| Śāt Br | { | āptyān sātām <sup>1</sup> nayato 'ranye pipāsā 'vindat , te             |
| JB     | { | āptyān sātām <sup>1</sup> nayato 'ranye pipāsā 'vindat , te             |
| Śāt Br | { | dhanvan kūpam avindan , tan na dvito 'varodhum                          |
| JB     | { | dhanvan <sup>2</sup> kūpam avindan , tan nai 'ka'to 'varodhum           |
| Śāt Br | { | akāmayata nai 'katas <sup>3</sup> , trito 'vārohat <sup>4</sup> ,       |
| JB.    | { | akāmayata na dvitas , tat trito 'vārohat ,                              |
| Śāt Br | { | tau yadā 'pibatām <sup>5</sup> atrpyatām adha <sup>6</sup> hai 'nam tad |
| JB     | { | tau yadā 'pibatām atrpyatām atha hai 'nam tad                           |

Śāt Br.	{	eva rathacakrenā 'pidhāya gobhiḥ praitām' , so 'kāmayato- ,
JB.		eva rathacakrenā 'pidhāya gobhiḥ praitām , so 'kāmayato- ,
Śāt Br.	{	'd ita iyām, gātum; nātham vindeye 'ti
JB.		'd ita iyām, gātum nātham vindeye 'ti.

Notes —

1 The VM-ms reads *sāte yena yato* and the JB-mss read *sāte nayato* which has been emended into *sātam nayato*. But as all the mss. read *sāte (ye)* this emendation must be regarded as uncertain, though however a better reading cannot be suggested.

2 Oertel reads *'dhanvan* and translates the word by "they ran" But as the younger tradition recorded by Sāyana speaks of a *matubhūm* we must take *dhanvan* to be loc sg of *dhanvan* "desert", it has nothing to do with *√dhanv-* "to run."

3. *tanekus*

4. *avatohat.*

5. *prētām*

6 The reading *adha* cannot be considered to be quite certain on the strength of one ms. only But if it is supported by more ms-materials, Delbrueck's statement that the particle *adha* has completely disappeared in prose (Altind. Syntax, § 263, p 534) has to be modified

7. *prētām.*

8. *gotum*



## Fragment IX

Sāyana on RV I 105 10 (SRV I p 464, ll 33-34).

Caland could not find a corresponding passage in JB. although he says such a passage may very well occur in it (Over en uit het JB., p 8). A corresponding passage actually occurs in JB twice (I. 292 and II. 431) Both these two sections of JB. are very corrupt and neither of them has been published as yet But as these two sections are identical it is possible to reconstruct the original text

tasya<sup>1</sup> gāyatram eva<sup>2</sup> hmkāro, rathantaram prastāvo,  
vāmadevyam udgītho, brhat pratihāro, yajñāyajñīyam  
nidhanam<sup>3</sup>, ekaikam u ha vā etesām svargasya  
lokasye 'še-, 'śnute svargam lokam<sup>4</sup> ya evam vedā-,  
'tho hai 'tad evā 'rkyaṁ, etan mahāvratam<sup>5</sup>,  
tasya gāyatram eva śiro, brhadrathantare pakṣau,  
vāmadevyam ātmā, yajñāyajñīyam puccham<sup>6</sup>, sa  
yāvad arkyavatā<sup>7</sup> mahāvratavatā 'varunddhe tāvad  
avarunddhe ya evam vedā-, 'tho hai 'ṣā 'yusya<sup>8</sup>  
'va kṛptir, āyur vai gāyatram, viśvāyū  
rathantaram, samāyur vāmadevyam, sarvāyur brhad,  
atyāyur<sup>9</sup> yajñāyajñīyam<sup>10</sup>, āyusṁanto ha bhavanty

JB { enayā<sup>11</sup> tustuvānā, atho hai 'ṣām<sup>12</sup> etāny eva  
Śat Br { etāny eva

JB { pañca jyotiṁsi yāny<sup>13</sup> eṣu lokesu dīpyante-, 'gnih  
Śat Br { pañca jyotiṁsi yāny esu lokesu dīpyante-, 'gnih

JB { prthivyām, vāyur antarikṣa, ādityo divi, candramā  
Śat Br { prthivyām, vāyur antarikṣa, ādityo divi, candramā

JB { nakṣatresu, vidyud apsu, agnir eva rathantarasya,  
Śat Br. { nakṣatresu, vidyud apsu<sup>14</sup>

vāyur vāmadevasyā-, 'dityo brhataś, candramā  
gāyatrasya, vidyud yajñāyajñīyasyā-, 'po hi  
yajñāyajñīyam , etāny asya<sup>15</sup> pañca jyotīmsi yāny  
esu lokesu dīpy ante ya evam veda<sup>16</sup>

Notes —

1 *cm ta* in I 292

2 *ata* in I 292

3. The various parts of the Mahāvratā laud are thus compared with the various parts of a Sāman. Immediately afterwards they are compared with the various parts of the body of a bird, for the fire-altar was built in the form of a bird (cf ŚB 9, 1, 2, 35-39).

4. Twice repeated in I 292.

5 The whole sentence is hopelessly corrupt in I 292 —The Mahāvratā-stotra is perhaps called *arḷa* because it begins with a verse containing the word *arḷa*. The Mahāvratāstotra begins with the Gāyatra-sāman chanted on the following Trcas. SV II 14C—148=RV I 7 1, 2, 4, SV II 263—265=RV I 84. 13—15, SV. II 800—802=RV. VIII 93 1-3. Now the first verse of the first Trca is *indram id gūthino bṛhad indram arḷebhīr arḷimāh* etc. The word *arḷa* occurs twice in this verse and therefore it is expressly said in Tānd. 5, 1, 8 *arḷavatīsu gāyatrīsu śīro bhavatī* "The 'head' is chanted on Gāyatrī-verses containing the word *arḷa*".

6 Similarly Tānd 5 2 1 *vāmadevyam mahāvratam kāryam, tasya gāyātram śīro, brhadrathantare pakṣau, yajñāyajñīyam puccham*. It is meant hereby that the Vāmadevya-sāman should be made the trunk (*ātman*) of the Mahāvratā-stotra. Cf also Tānd, 5 1 1.

7. I. 292 reads *sadhāradakṣavatā*, II 431 has *artṣavatā*

8. *āyusṭya* in I 292

9. Corrupt reading in II, 431 *bṛhatyāyuryajñā*

10 Cf. Śāṅkh Śr 17, 12, 1 *āyusmad gāyātram, viśvāyū rathantaram, sarvāyur bṛhatśāmā, 'yur vāmadevyam atyāyur, yajñāyajñīyam* TS 4, 4, 7, 2 *yur me pāhi, viśvāyur me pāhi, sarvāyur me pāhi*.

11 *bhavanātenayā* in II 431

12 *asya* in I. 292.

13 *ddhāni* in I 292 as well as in II. 431.

14 Cf also JB II. 331 *catvāry u ha vai devānām āvīṣṭamūnāva (?) jyotiṣṣy, agnīḥ pṛthivyām, ādityo divi, candrām nāksatresu, vidyud apsu, etān eva jyotiṣmato lokaṁ jayati ya evam vidvān etena yajñākratunā yajate, ya u vai 'nam etam veda* (unpublished).

15 *evam* in II 431.

16. The last three words are omitted in I 292

### Translation

The Gāyatra-sāman is its Hīmkāra, the Rathantara-sāman its Prastāva, the Vāmadevya-sāman its Udgītha, the Brhat-sāman its Pratihāra, and the Yajñāyajñīya-sāman its Nidhana. Each of them, forsooth, commands the world of heaven. He who knows this attains the world of heaven. Now this Mahāvratā-stotra is in fact the Arkya (i.e. Mahaduktha-śāstra, it being the chief characteristic of the Mahāvṛata). The Gāyatra-sāman is its (i.e. of the Mahāvṛata-stotra) head, the Brhat and the Rathantara sāmans are its wings, the Vāmadevya-sāman is its trunk, and the Yajñāyajñīya-sāman its tail. As much as he attains by means of the (*llpt* of hymns including) the Arkya-śāstra and the Mahāvṛata-stotra, is attained by him who knows this. Now this *llpt* is life-giving. The Gāyatrāsāman is life, the Rathantara-sāman the whole life, the Vāmadevya-sāman the normal life, the Brhat-sāman is all life and the Yajñāyajñīya-sāman is extended life. Long-lived are those who laud with this (*llpt*)—Now theirs, forsooth, are the five lights which glimmer in these worlds, the fire on earth, the wind in the atmosphere, the sun in the sky, the moon among the stars and the lightning in the waters. The fire is of the Rathantara-sāman, the wind of the Vāmadevya-sāman, the sun of the Brhat-sāman, the moon of the Gāyatra-sāman and the lightning of the Yajñāyajñīya-sāman. The Yajñāyajñīya sāman is, forsooth, the waters. His are these five lights which glimmer in these worlds who knows this.

## Fragment X

Venkatamādhava on RV. I. 116 10

The corresponding Jaiminīya-text has been already published by Hopkins in JAOS XXVI, pp 58-60 and Caland in 'Auswahl', pp 251-252. The whole piece has moreover been translated by Whitney (Proceedings of the American Oriental Society, XI, pp. cxlv-cxlvī) besides Caland.

Venkatamādhava has preserved the Sātyāyana-version of this Ćyavana legend, but, unfortunately, he has often skipped many sentences and sometimes gives his own paraphrase of the original text.

Śāt Br { cyavano vai bhārgavo vāstuhasya<sup>1</sup> brāhmanam  
JB { cyavano vai bhārgavo vāstupasya<sup>1</sup> brāhmanam

Śāt Br { avet , sa putrān abravīt vāstuhasya vai  
JB. { avet , sa putrān abravīt vāstupasya vai

Śāt Br { brāhmanam veda , tam mā vāstau nidhāya  
JB. { brāhmanam veda , tam mā vāstau nidhāya

Śāt Br { trih punah prayānam<sup>2</sup> prayāte 'ti , te 'bruvan  
JB. { trih punah prayānam<sup>2</sup> prayāte 'ti , te 'bruvan

Śāt Br. { na saksyāma, ākrośanavanto<sup>3</sup> bhaviṣyāmah  
JB. { na saksyāma, ākrośanavanto<sup>3</sup> bhaviṣyāmah ,

Śāt. Br { pitaram ahās'sur iti , ne 'ti  
JB { pitaram ahās'sur iti nah peksyanī 'ti , ne 'ti

Śāt Br { ho 'vāca, tena vai yūyam vasīyāmsa<sup>4</sup> bhaviṣyatha ,  
JB { ho 'vāca, tena vai yūyam vasīyāmsa<sup>4</sup> bhaviṣyatha ,

Śāt Br { teno eva mama punaryuvatāyā āśā , hūtvai<sup>5</sup> 'va  
JB { teno eva mama punaryuvatāyā āśā , hūtvai<sup>5</sup> 'va

Śāt Br { mā prayāte 'ti tān ajñāpayat , tam sarasvatyai  
JB { prayāte 'ti tān ajñāpayat , tam sarasvatyai

Śāt. Br. { śaiśave nidhāya triḥ punah prayānam<sup>a</sup> prāyan ,  
JB { śaiśave nidhāya triḥ punah prayānam<sup>a</sup> prāyan ;

Śāt Br { so 'kāmayata vāstuhīnah punar yuvā syām,  
JB { so 'kāmayata : vāstau hīnah punar yuvā syām,

Śāt Br { kumārīm jāyām vindeya, sahasrena yajeje 'tī ,  
JB { kumārīm jāyām vindeya, sahasrena yajeje 'tī ,

Śāt Br { sa etat sāmā 'paśyat , tenā 'stuta , tam  
JB { sa etat sāmā 'paśyat ; tenā 'stuta , tam

Śāt Br { tustuvāmsam śaryāto mānava grāmenā 'dhyā-  
JB { tustuvāmsam śaryāto mānava grāmenā 'dhyā-

Śāt Br. { vāsyat , tam kumārā gopālā avipālā mrdā  
JB { vāsyat , tam kumārā gopālā avipālā<sup>c</sup> mrdā

Śāt Br { śakṛtpindair āsavānubhūr<sup>-</sup> adīhan , so 'samjñān  
JB { śakṛtpindair āsapāndubhūr<sup>-</sup> adīhan ; so 'samjñām

Śāt Br { śāryātebhyo 'karot , tan na mātā putram ajānān  
JB { śāryātebhyo 'karot , tan na mātā putram ajānān

Śāt Br { na putro mātaram ity uktvā<sup>t</sup> tatparihārārtham  
JB { na putro mātaram ; so 'brav ic charyāto mānavah

JB kim ihā 'bhūtah kim cid adrāṣṭa yata idam

JB ittham abhūd iti , tasmai ho 'cur - na nu

JB tato 'nyat sthavira evā 'yam nisthāvah śete ;

JB tam adya kumārā gopā'ā avipālā mrdā

JB. śakṛtpindair āsapāndubhūr<sup>-</sup> adhiksams , tata

JB idam ittham abhūd iti , sa ho 'vāca

JB cyavano vai bhārgavo 'bhūt , sa vāstupasya

JB brāhmanam veda , tam nūnam putrā vāstau

JB hūtvā prāyāsīsur iti , sa ha 'ram ādrutya

JB 'brav id : rse, namas te 'stu , śāryātebhyo

JB bhagavo mṛde 'ty , atha ha sukanyā śāryātyā

Śāt Br { śāryātakanyāyām sukanyāyām yacitāyām  
JB { kalyāṇy āsa ; sa ho 'vāca : sa vai me sukanyām dehi 'tī ,

Śāt. Br. { ne 'ti ho 'vācā-; 'nyad dhanam vrnīṣve 'ti ,  
JB { ne 'ti ho 'vācā-; 'nyad dhanam brūṣve 'ti ,

Śāt. Br. { rsiś ca ne 'ti ho 'vāca,  
JB { ne 'ti ho 'vāca; vāstūpasya vai brāhmanam

JB. veda, tām ma iho 'panidhāya sāyam evā 'dya  
JB grāmena yātād iti, te vai tvā mantīyitvā prati-  
JB bravāme 'ti, te ho 'cur mantrayitvai- 'kam vai  
JB. dve trīni param anayā dhanāni labhemahy, athai  
JB 'naye 'ha sarvam eva lapsyāmahe, hantā 'smā

Śāt. Br. { kanyām tasmai dadau,  
JB { imām dadāme 'ti, tām hā 'smai dadus, tām

JB. ho 'cuh kumārī, sthaviro vā ayam nisthāvo,  
JB. nā 'lam anusaraṇāya, yadai 'va vayam yunajā-  
JB. mahā, athā 'nvādhāvatād iti, sā he 'yam yuktam  
JB. grāmam anusarisyanty anūttasthau, sa ho 'vācā-  
JB 'he paridhāva sakhāyam jīvalhāyinaṃ<sup>0</sup> iti; sā yadīti<sup>10</sup>

Śāt. Br. { sā ha  
JB. { kṛṇasarpa u hai 'vai 'nām pratyuttasthau<sup>11</sup>, sā ha

Śāt. Br. { tad eva nirvidyo 'paviveśe 'ty uktvā 'hā<sup>12</sup> 'śvinau  
JB { tad eva nirvidyo 'paviveśā-, 'thā 'śvinau

Śāt. Br. { darvihomīnau bhiṣajyantāv idam ceratur  
JB { darvihomīnau bhiṣajyantāv idam ceratur

Śāt. Br. { anapisomau<sup>13</sup>, tau hai 'nām etyo 'catuh kumārī,  
JB { anapisomau<sup>13</sup>, tau hai 'nām etyo 'catuh kumārī,

Śāt. Br. { sthaviro vā ayam asarvo, nā 'lam patitvanāyā-,  
JB { sthaviro vā ayam asarvo, nā 'lam patitvanāyā-,

Śāt. Br. { 'vayor jāyai 'dhī 'ti , ne 'ti ho 'vāca, yasmā  
JB { 'vayor jāyai 'dhī 'ti , ne 'ti ho 'vāca, yasmā

Śāt. Br. { eva mā pitā 'dāt tasya jāyā bhaviṣyāmī 'ty  
JB { eva mā pitā 'dāt tasya jāyā bhaviṣyāmī 'ti ,



- JB. sanlāv asomapau sthah , sarvo vai mama patir  
 JB. yah somapa iti , tau ho 'catuh kas tasye 'se  
 JB. yad āvam apisomau syāve 'ty , ayam mama patir
- Śāt. Br. { tathā tayā kathitāv ūcatuh rse, 'pisomau nau  
 JB { iti ho 'vāca , tam ho 'catur ise, 'pisomau nau
- Śāt. Br { bhagavah kuiv iti , tatthe 'ti ho 'vāca , tam  
 JB { bhagavah kurv iti , tatthe 'ti ho 'vāca , tau
- Śāt. Br { hai 'nam mā yuvam punaryuvānam kurutam  
 JB { vai nu mām yuvam punaryuvānam kurutam
- Śāt. Br { iti , tam ha sarasvatyai śaisvam abhyācakarsatuh<sup>1</sup> ,  
 JB { iti , tam ha sarasvatyai śaisvam abhyavacakarṣatuh<sup>1</sup> ,
- Śāt. Br { sa ho 'vāca kumāri, sarve vai sadīśi udesyāmo- ,  
 JB { sa ho 'vāca kumāri, sarve vai sadrśā udesyāmo- ,
- Śāt. Br { 'nena mā laksmakena<sup>10</sup> jānītād<sup>17</sup> iti , te ha sarva eva  
 JB { 'nena mā laksmakena<sup>10</sup> jānītād iti , te ha sarva eva
- Śāt. Br. { sadrśā udeyur yat<sup>18</sup> kalyānatamam rūpānām tena rūpena ,  
 JB { sadrśā udeyur yat kalyānatamam rūpānām tena rūpena ,
- Śāt. Br { tam he 'yam jñātvā vāhāvabhīpede-<sup>19</sup> 'yam mama  
 JB { tam he 'yam jñātvā vāhavabībhede-<sup>19</sup> 'yam mama
- Śāt. Br { patir iti<sup>20</sup>  
 JB { patir iti

**Notes .—**

1 The Śātyāyana version has throughout *vāstuka* and JB *vāstupa*. It is impossible to know what is meant by *vāstukasya* (or *vāstupasya*) *brāhmanam*. But *vāstuka* as well as *vāstupa* may refer to Rudra. Cf. the formula *namo vāstanyāya ca vāstupāya ca* in Śatarudriya (VS 16, 39 etc), *namo rudrāya vāstospataye* (TB. 3, 7, 9, 7 etc). This identification of Rudra with Vāstospati is further confirmed by TS 3, 4, 10, 3 *rudrah khalu vai vāstospatiḥ*. All these passages have been discussed in details by Arbman, Rudra pp 221, 224, 238. *Vāstupa* or *vāstospati* signifies "Lord of the deserted place" and *vāstuka*



"what remains in the deserted place", "the rest of the sacrifice" In the Aitareya-version of the Nābhānedīstha-legend Rudra demands his share of the sacrifice with the words *mama vai rāstuhān* (AB 5, 14, 6) Sāyana here rightly explains the word *rāstuha* by *yajñābhūmar hīnam karmāste parityak'am rāstuham* Yet it is more probable that *rāstupa* or *rāstuha* does not refer to Rudra at all In all probability this word came to be used in connection with Cyavana simply because he was *vāstuhīnah*, Cf further below *so 'kāmayaṭa rāstuhīnah* (JB, *vāstau hīnah*) *purar gurā syām* Accordingly, the Śātyāyana reading *rāstuha* ought to be regarded as authentic

2 Caland considers *trih punah prayānam* to be interpolated But as these words reappear in the parallel Śātyāyana text they must be regarded as authentic, though however their meaning remains obscure Perhaps we should read *trih punahprayānam prayā'a* "go away making three times repeated journeys", i.e. go away farther and farther for three days and nights, breaking the journey at night and continuing it again by day For compounds with *punah* cf Wackernagel II, 1, § 102 f, p 262

3 The word *ālroṣana* bears the asterisk mark in the smaller pw, but this should be removed now, for it occurs in both the parallel versions and is therefore doubtless authentic

4 The JB-ms reads *rasīyāmsa* which has been retained both by Hopkins and Caland But on the strength of the evidence of the Śāt Br. this incomprehensible word should be changed into *rasīyāmsa* Confusion between *s* and *ś* is quite common in JB Cf Hopkins, *Ibid.* p 61, Oertel, *Brāhmana Syntax*, pp 182 241, 316

5 *lutrā* here repeats *utlāya* For further examples of, and full literature on, the resumption of compound verbs by the simplex see Oertel JAOS, 28, p 86, note 8

6 The correctness of Caland's restoration is proved by the Śāt. Br

7 Both the mss of Veukātamādhava read *āsavānubhīr* I have retained this reading for the Śātyāyana text although it does not yield a satisfactory meaning The word *āsava* "wine" is moreover known only in later literature For the JB too I have retained the ms-reading *āsapānubhīh* (Whitney

“whited with ashes”) as Whitney and Hopkins have done. Caland’s emendation *āsapāmsubhīh* is not necessary. The peculiar compound *āsapāndu* can be explained by Wackernagel II, 1, § 95 a, p. 232, or it may be regarded as a pre-classical example of Wackernagel II, 1, § 101 d, p. 255.

8 This *ity ulīā*, which doubtless comes from Venkatamādhava and does not belong to the proper Śātyāyana-text, is very remarkable. There is no subject to *ulīā* ! Venkatamādhava seems to have used this phrase wherever he has skipped some words or sentences. Yet see note 12 where nothing has been skipped.

9 Reading uncertain, I have only followed Caland.

10 Hopelessly corrupt ! Caland has rightly remarked that the emendation suggested by Hopkins *ā yad eti* neither conforms to the style of the Brāhmana nor gives a good sense.

11 *√sthā-prati+ut* “to rise for somebody” is used here in mimical sense. Otherwise it signifies friendly greeting, cf. ŚB 3, 9, 3, 23 *tām pratyullīsthatī* ; AB, 2, 20, 15 *prati vai śreyāmsam āyantam ullīsthatī*.

12 See note 8.

13 The two different forms *anapīscman* and *anapīsomīnar* furnish a fine example of the pleonastic extension of compounds by *-in*, cf. Wackernagel, II, 1, § 53a, pp. 121-122.

14 *Iriām* by the side of the older form *yuram* is suspicious.

15. The strong stem form *larṣ-* is irregular, but as all the mss. of both the Brāhmanas give this reading, it should not be emended into *līṣ-* as Caland has done. Isolated examples of such irregular strong stem forms are known already from the RV, and moreover the form *caḥarṣatīṣ* is actually known in the epics, cf. Whitney, § 793 h.

16 *laḥṣmaḥa* is otherwise known only as a proper name —

17. *jānīyād*.

18 *tat*

19 A satisfactory emendation of this corrupt passage seems to be quite impossible. Caland's *jñītiūrabhede 'yam* is a printing mistake, for *īyam* is here quite uncalled for. Moreover in this emendation the two syllables *īāhā*, which reappear also in the Śāt Br, are quite ignored. Hopkins' emendation is more probable *jñītrā rām hā 'pabibheda 'yam* etc. Whitney has not translated this passage at all. Can it be *jñītrā 'bhīām hā 'pabibheda*?

20 In the LS-ms of VM we find the following remark at the end of quotation *ity aṅkītam brāhmanam śātyāyanake śrotaryam svkānyābrāhmana it*

## Fragment XI

Sāyana on RV I. 116, 12 (SRV I p 517, ll 28-32) Venkatamādhava on RV I 116 12

This fragment is only the continuation of the preceding one,—the same Cyavana-legend is further developed in this fragment. But neither Sāyana nor Venkatamādhava has handed down to us the original Śātyāyana passage. Sāyana has retained almost nothing of the original form of the passage. Venkatamādhava has retained much more, but he too deviates from the parallel Jaiminīya version often quite widely. This is however quite understandable, for none of them is quoting the Śātyāyana-Brāhmana alone, both Sāyana and Venkatamādhava mention as their source not only the “Śātyāyanakam”, but also the “Vājasaneyakam”, i.e. ŚB 14, 1, 1, 18-24, where the same legend has been told. Here in the following I give at first Sāyana's quotation, then the Śatapatha version of the legend and then Venkatamādhava's quotation along with the Jaiminīya version of the legend (Caland, Auswahl, p 252-253)

Sāyana —

atre' yam ākhyāyikā indro dadhīce pravargyavidyām madhuvidyām co  
'padiśya yadi 'dam anyasmai vakṣyasi śiras te chetsyāmi 'ty uvāca, tato  
« svīnāv aśvasya śiraś chittvā dadhīcah śiraś pracchādya 'nyatra nidhāya tatrā

'śvānā' -rah pratyadhatti a, tena ca dadhyam teah 'amīni, yajūmā ca pratyadhatti a, tad madhuvādy pratyadhatti a, brāhmanam ca 'vānā adhyāpayā-  
mā a, tad indro jātve 'vānta tē chiro 'chunat, atha 'bman tasya svakiyam  
tēna sa śraś pratyadhatti a, ite 'śvānā vā gāṁś iyoh prapāñcno 'ktam

The relevant portions of the Śatapathī version are as follows —

dadhyāśāva 'dharānāś cām sūktam cām yajñam vidhmeakāra, yathā  
yathā 'tad yajñasya ita pratyadhatti a, yathā 'a 'tēno yajño bhavati, sa  
he 'ndro 'tā a, cām ced anyasmā anubrūyāś tā a eva te śraś chindyām  
iti; tad ita 'śiro anubrahmā a; tau he 'tvo 'catuh upa tvāyāve 'ti;  
kū anubrahmā vā a, ity, cām sūktam cām yajñam yathā kīśno yajño  
bhavati 'ti, a ho 'vāc 'ndro vā a, ity cām ced anyasmā anubrūyāś  
tā a eva te śraś chindyām 'ti, tēna vā bibhemi yad vā me sa śro  
chindyā, nō vā upanevā ity; tau ho 'catuh āvam tvā tasmā tāsya vā  
iti, tathā me tē yathā 'ti, yad nō upanevā 'tā te śraś chittvā 'nyatā  
'pradidhīsyāva, ite 'śvānā śraś dīptā tad te prati dhīsyāvas; tena nāv  
anubrahmā a; a yad nō anubrahmā a, ity a te tad indrah śraś chetsaty,  
atha te svayam ita dīptā tad te pratididhīsyāva ity, tathe 'ti, tau ho  
'pranīye, tau yad nō 'pranīye 'tā 'śvānā śraś chittvā 'nyatā 'pradidhātur,  
atha 'śvānā śraś dīptā tad dhi 'śvānā pratididhātus, tena hā 'bhyām anūvāca,  
śvānā 'bhyām anūvāca 'tā 'śvānā tad indrah śraś cecchedā-, 'tā 'śvānā  
śraś dīptā tad dhi 'śvānā pratididhātuh.

Now follows the Śatyajana-version of this legend, as it has been handed  
down to us by Venkatamadhava, along with the corresponding JB - passage —

Śat Br. { atha śvānā<sup>1</sup> anūvāca kuruksetre

JB. { sa ho 'vāca devā vā ete kuruksetre

Śat Br. { 'paśīr-nā<sup>2</sup> yajñena yajamānā

JB. { 'paśīr-nā yajñena yajamānā āsate, te

Śat Br. { na<sup>3</sup> kāmam āpnuvanti,

JB. { tam kāmam nā<sup>3</sup> pnuvanti yo yajñe kāmas,

Śat Br. { 'dadhyam

JB. { tad yajñasya śro 'chidyata, tad yad dadhyam

Śāt. Br { ha vā ātharvaṇo yathā śīrah pratinidhīyate  
JB. { ātharvaṇo 'nvapaśyat, tam tat prcchatam ;

Śāt. Br { yathaiś 'śa kṛtsno bhavati tathā veda ; tato  
JB. { sa vām tad anuvaksyati , tato 'pisomau bhaviṣyatha

Śāt. Br { jñātvā devebhyo yajamānebh्यo yajñasya  
JB { iti ; tad yat tad yajñasya śīro 'cchidyate ti

Śāt. Br { śīrah sandhattam ity ;  
JB { so 'sāv ādityah, sa u eva pravargyas , tau

Śāt. Br { altha tam etyo  
JB { ha dadhyañcam ātharvaṇam ājagmatuḥ , tam

Śāt. Br { 'catur upa tvā yāve 'ti , kasmai  
JB. { ho 'catur ṛṣa, upa tvā yāve 'ti ; kasmai

Śāt. Br. { kāmāye 'ti ; yathai 'tad yajñasya śīrah  
JB { kāmāye 'ti , etad yajñasya śīro

Śāt. Br { pratinidhīyate iti ; sa ho 'vāce . 'ndrena  
JB. { 'nuvaksyāvaha iti ; ne 'ti ho 'vāce, 'ndro

Śāt. Br { vā ukto 'smi yadi vā  
JB. { vai tad apy apaśyat ; sa mā 'bravīd yadi vā

Śāt. Br { idam anyasmai brūyāh, śīras te chindyām iti ,  
JB. { idam anyasmai brūyāh, śīras te chindyām iti ;

Śāt. Br { tasmād bibhemī 'ti , tau ho 'catur āvam tvā  
JB { tasmād bibhemī 'ti , sa vai nāv anenā

Śāt. Br { tasmāt trāsyāvaha iti , yadā nāv upanesyase 'tha  
JB { 'śvasya śīreṇā 'nubrūhi 'ti , tathe 'ti ho

Śāt. Br { te svam śīraś chittvā 'nyatro 'padhāsyāvo-° , 'thā 'śvasya  
JB { 'vāca , sa vai nu vām samvadamānau

Śāt. Br { śīra āhṛtya tat te pratinidhāsyāvas , tena nāv anuvaksyasi 'ti ,  
JB. { paśyāni 'ti , tau he 'mau svam śīro

- Śāt. Br. { evam uktvā<sup>10</sup> 'śvasya śirah pratimudhyata iti ,  
JB { mudhāye 'dam aśvasya śirah
- Śāt. Br. { sandhāya<sup>11</sup> tena samvadamānāv āsāte  
JB { pratisandhāya tena samvadamānāv āsāte
- Śāt. Br. { sāma gāyamānāv ream yajur abhivyāharantau<sup>12</sup> ,  
JB { sāma gāyamānāv ream yajur abhivyāharantau ,
- Śāt. Br. { tābhyām<sup>13</sup> ha sraddhāya tenā 'śvasya śirṣṇā  
JB. { tābhyām ha sraddhāya tenā 'śvasya śirṣṇā
- Śāt. Br. { 'nūvāca , tad indro 'nvavabudhyata, pra hā  
JB { 'nūvāca , tad indro 'nvavabudhyata, pra hā
- Śāt. Br. { 'bhyām avocad iti , tasyā 'drutya śirah prācchinad  
JB { 'bhyām avocad iti , tasyā 'drutya śirah prācchinad
- Śāt. Br. { idam aśvaśirṣam , atha yad asya svam śira  
JB. { idam aśvaśirṣam , atha yad asya svam śira
- Śāt. Br. { āsīt tad imau manīṣṇau pratisamadhattām<sup>14</sup>  
JB { āsīt tad imau manīṣṇau pratisamadhattām

Notes —

1 cyavāna.

2. vasiṣṭhā

3 nam

4 According to the Bh.-ms. of VM. the quotation begins here, but as this part of the ms. is apparently very corrupt and full of lacunae no importance should be attached to its evidence.—The alleged Śātyāyana version differs remarkably widely from the JB. in this point, but the cause of this difference is not far to seek. Venkatamādhava has been following the ŚB.

5 tathā (LS) Lacuna in Bh.-ms.

6. tasmā (LS.) Lacuna in Bh.-ms.

7. The following sentences have no parallel either in the JB or in the ŚB. They are therefore to be attributed to Venkatamādhava himself, who however has peculiarly enough retained such older forms as *āram*. See note 12.

8 *ṛñāsyamahe*

9 Bh reads *anyato 'vadhāsyāvo*—From here to the footnote mark 13 there is a long lacuna in the Bh -ms of VM.

10 *evam ukhvā* is absolutely meaningless here. See note 8, fragm X.

11 Ms hopelessly corrupt *sa ho 'vāce 'ndreno 'llo 'smi sandhāya*

12 According to the JB version Dadhyañc expressly demands that the Aśvins should speak to each other. According to the alleged Śātyāyana version however the Aśvins suddenly begin to converse with each other with the horse's head even though Dadhyañc did not demand it! This shows that the preceding sentences have been so much changed by Venkatamādhava that this sentence has become incomprehensible. See note 7.

13 See note 9.

14 Venkatamādhava says at the end of the quotation — *iti vājasaneyakāsātyāyanakayor uktaṃ*

## Fragments XII—XIII

Venkatamādhava on RV I 117 18

„ „ „ X 61 12

The corresponding Jaiminīya passage (JB III 72-74) has been already published by Caland in 'Auswahl', pp 234-235 and again translated in his note 3 on Tānd 12,10, 22.

Śāt Br	{	kanvo <sup>1</sup> vai nārsado bakasyā 'surasya duhitaram avindata ,
JB		

Śāt Br { tasyām hā 'sya trisōkanabhākau jajñāte<sup>2</sup> , sā ha kruddhā  
JB { tasyām hā 'sya trisōkanabhākau jajñāte , sā ha kruddhā

Śāt Br { jñātin āyayau , tām hā 'nvājagāma , tam hā 'surā ava-  
JB { jñātin āyayau , tām hā 'nvājagāma , tam hā 'surā ava-

Śāt Br { lepenā 'valimpanta ūcur atra vyustām vijānīhi yadi  
JB { lepenā 'valimpanta ūcur atra vyustām vijānīhi yadi

Śāt Br { brāhmano sī 'ti , tad u hā 'svināv anububudhāte ,  
JB { brāhmano sī 'ti , tad u hī 'svināv anububudhāte ,

Śāt Br { asvmau hi devānām baddhamucau<sup>3</sup> ,  
JB { asvinā u ha vai devānām baddhamucau ,

Śāt Br { tau hai 'nam adr-yamānā upetyo 'catur  
JB. { tau hai 'nam adrśyamānā upetyo 'catur

Śāt Br { yadai 'va tvā 'vam<sup>4</sup> vīnām samāghnantā  
JB. { yadai 'va tvā 'vam vīnām samāghnantā

Śāt Br { upary upary atipatāvo, 'tha vyustām vijānīlād  
JB. { upary upary atipatāvo, 'tha vyustām vijānīlād

Śāt Br { ity uktvā 'hā<sup>5</sup>  
JB { iti , te ha sme 'mām rātrim utpatanty

JB uttisthatai, 'tarhi yāvad yungdhvam<sup>6</sup> sīrānī 'ti ,

Śāt Br { 'tha hai 'tau  
JB { na vāva nu vyucchatī 'ti ha smā 'hā- , 'tha he 'mau

Śāt Br. { vīnām samāghnantāv upary upary atipetatuh ,  
JB { vīnām samāghnantā upary upary atipetatuh ,

Śāt Br { sa ho 'vācā- 'paharate 'dam ; etarhi yāvad yungdhvam<sup>7</sup>  
JB { sa ho 'vācā- 'paharate 'dam , etarhi yāvad yungdhvam

Śāt Br. { sīrānī 'ti , te ho 'cur brāhmano vā ayam rsir  
JB { sīrānī 'ti , te ho 'cur . brāhmano vā ayam ṛsir



Śat. Br. { āsa<sup>1</sup>; upa ha<sup>2</sup> vā asya jāyā ; hantā 'smā imām  
JB. { āsīd<sup>1</sup>; upa ha vā asya jāyā ; hantā 'smā imām

Śat. Br. { dadāme 'ti ; tāṃ hā 'smai daduh<sup>3</sup> ; sā<sup>4</sup> ho 'vāca :  
JB. { dadāme 'ti ; tāṃ hā 'smai daduh ; sā ho 'vāca

Śat. Br. { punar vāva tvā paroḥṣaṇai 'va jighāmsanty,  
JB. { punar vāva tvā paroḥṣaṇa jighāmsanty ;

Śat. Br. { āśrauṣm<sup>5</sup> vā eṣāṃ samvadamānānām ;  
JB. { āśrauṣam vā eṣāṃ samvadamānānām ;

Śat. Br. { āsandīm vai te hiraṇmayīm pracchāye<sup>6</sup>  
JB. { āsandīm vai te hiraṇmayīm pracchāye

Śat. Br. { nidhāsyanti tasyām mo 'paveśī<sup>7</sup> iti ; te hi  
JB. { nidhāsyanti, tasyām mo 'paveśī iti ; te ha

Śat. Br. { prayayus<sup>8</sup> ; tasmai ha hiraṇmayīm āsandīm  
JB. { prayayus ; tasmai ha hiraṇmayīm āsandīm

Śat. Br. { pracchāye nidadhus<sup>9</sup> ; tasyām ha pramatta  
JB. { pracchāye<sup>6</sup> nidadhus ; tasyām ha pramatta

Śat. Br. { upaviveśe 'tyādī.  
JB. { upaviveśa.

#### Notes:—

1. *āsa*.

2. The whole passage from *āsa* to *jaghāte* has been again quoted by Veṅkaṭarādhava in his introduction to RV. VIII. 5

3. The sentence "*āśrauṣm co, detārīm baddharuṣam*" occurs again in Veṅkaṭarādhava's commentary on RV. III. 54. 16.

4. *sā*.

5. See note 8, frag X

6 I have adopted this reading instead of Calands "*ryupād dyur 3uuy lla n*" which he himself admits to be uncertain. The ms. has *vyāvadyur-lladhar*. For the justification of the adopted reading see note 7

7. The JB-ms has *vātadyurdaḍḍhar*. Apparently we have here the same words as under the foot note mark 6, as Caland has rightly remarked Caland has naturally given the reading *ryupād dyur 3uuyldham* also here but remarks "ich zweifle aber selber an der Richtigkeit meiner Konjektur, bei welcher *da* als Nom Sg zu nehmen wäre." But the Śītyāyana-version preserved by Venkatamādhava helps us out of the dilemma as it gives here the impeccable reading "*etarkā vātad 3uuyldham*" I have naturally adopted this reading also for the passage under footnote mark 6

8. This alteration between aorist and imperfect is interesting. Both however seem to be used in the sense of present tense.

9 Hopelessly corrupt *durapāharā* (LS), *durababhasa* (Bh)

10 Venkatamādhava quotes the passage thus far in his gloss on RV. I 117 8. The following part occurs in his gloss on RV X 61 12.

11 *sa*                      12 *asrūsam*                      13. *prayache*

14 Caland doubts the correctness of this form ; but as both the 'parallel texts give this same reading it must be regarded as correct and authentic as aorist of √*ras* otherwise occurs only once in RV. VIII. 49 20 *veśīt.*

15 *prayuktas*

16 Caland hesitatingly reads *racchāya* and avers it is a dative-infinitive of √*raśc* !

17 *nidhū*

\*                      \*                      \*                      \*

Sāyana too in his gloss on RV I 117 8 quotes a legend on Kāṇva Nārsada without however mentioning his source, which was very 'probably the Śāt Br

apara āha brāhmanasya parīksārtham asurāḥ kaṇvam ṛṣim gūḍhje tamasi nidadhur , atra 'va sthitaḥ san vyustām usasam vijānīhi yadi tvam brāhmano 'sī 'ti , tam aśvināv āgatyo 'catuḥ vyustāyām harmasyo 'pari vīnām vādayantāv āvām āgamisyāvah , tam śabdām śrutvā vyustām usasamibrūhi

Nārṣada is again referred to in RV X 61 12 and Venkatamādhava utilises this opportunity to continue the legend, but Sāyana passes it over in silence.

### Fragment XIV

Venkatamādhava on RV. IV 16 10

The corresponding Jaiminiya-passaḡe (JB III 199) has been already published and translated by Caland, 'Auswahl', p 270 Cf also his translation in the note on Tānd 14 6 8

Śāt Br { kutso ha vā aurava indrasyo 'ror' adhīnir-  
JB { kutso ha vā aurava indrasyo 'ror adhīnir-

Śāt Br { mīta āsa, yādrśa eve 'ndras tādrśo, yathā  
JB { mīta āsa, yādrśa eve 'ndras tādrśo, yathā

Śāt Br { 'tmano nirmītah syād evam, tam samgrahīlāram  
JB { 'tmano nirmītah syād evam, tam ha samgrahīlāram

Śāt Br { cakre, tam ha jāyayā 'bhijagrāha śacyā  
JB { cakre, tam ha jāyayā 'bhijagrāha śacyā

Śāt Br { paulomnyā², tām ho 'vāca kathe 'ttham  
JB. { paulomnyā, tām ho 'vāca kathe 'ttham

Śāt. Br { akar itī, sā ho 'vāca na vām vyajñāsam itī,  
JB { akar itī, sā ho 'vāca na vām vyajñāsam itī,

Śāt Br { sa ho 'vāca khalatim vā enam karisyāmi,  
JB { sa ho 'vāca khalatim vā enam karisyāmi,

Śāt Br { tathā vijānītād itī  
JB { tathā vijānītād itī

Notes :—

1. *ullāṣor.*
2. *paṇḍomyā*

As in the preceding fragment, here too Sāyana gives a legend about Kuṭsa without however mentioning his source.—

atra kācid ākhyāyikā śrūyate, katham ? rurunāmakah kaścīd rājarsis; tasya putrah kutsākhyo rājarsir āsit, sa ca kadācic chaṭrubhiḥ saha yuyutsuh samgrāme svayam aśaktah san śatrūnām hananārtham indrasyā 'hvānam cakāra, sa ce 'ndrah kutsasya grham āgatya tasya śatrūn jaghāna; tadanantaram atiprītyā tayoh sakhyam abhavat, sakhyānantaram indra enam api svakīyam giham prāpayāmāsa, tatra śaci 'ndram prāptum āgatā satī tau samānarūpau dr̥stvā 'yam indro 'yam kuṭsa iti vivekabhāvena samśayam cakāre 'ti,

Fragment XV.

Sāyana on RV. V. 2. 1 (SRV. II, p 499, II. 20-31). Venkatamādhava on RV V. 2 1

This is the well-known story of king Traivrsna and his priest Vrsa Jāna. Both Sāyana and Venkatamādhava mention the Śāt Br as the source of this legend, but none of them has retained the original language of the Brāhmaṇa. Each of them gives us a metrical version of this Śātyāyana-legend in his own way Sāyana's version is quite free and retains almost nothing of the original form of the legend, but Venkatamādhava's version, in spite of its metrical form, closely resembles the original prose of the Brāhmaṇa as a comparison with the Jaiminīya-version of the legend will amply prove Much more important than these metrical versions are a few lines of prose preserved by Venkatamādhava which are identical with the corresponding passages of the JB.

In the following I am giving at first the metrical versions of Sāyana and Venkatamādhava respectively and then the Jaiminīya-version of the legend.  
A6,

(JB III 94) already published and translated by Oertel (JAOS 18, pp. 21-24) and Caland ('Auswahl', pp. 239-243) along with the few sentences of the old prose of the Śāt Br preserved by Venkatamādhava.

Sāyana's version (cf. Bṛhaddevatā v 13ff) —

rājā traivrsna iksvākas tryaruno 'bhavad asya ca |  
 purohito vr̥śo jāna rsir āsīt tadā khalu ||  
 samgr̥hinanti rathān rājñām raksanāya purohitāḥ |  
 tryarunasya vr̥śo raśmim samjagrāha purohitah ||  
 kumāro vartmani krīdan rathacakrena ghātītah |  
 chinnaḥ kumāraś cakrena mamārā 'tha purohitah ||  
 tvam hantā 'sye 'ti rājānam rājā cā 'pi purohitam |  
 tvam hantā 'sya kumārasya nā 'ham ity abravīt tadā ||  
 yatas tvam rathavegasya niyantā 'tas tvayā hataḥ |  
 rathasvāmī yato rājan tasmāt tvam tasya ghātakah ||  
 evam vivadamānau tāv iksvākūn prastam āgatau |  
 tau papracchatur iksvākūn kenā 'sau nihato dvijah ||  
 te 'bruvan rathayantāram hantāram vr̥śasamjñakam |  
 sa vr̥śo vārśasāmnā tam kumāram samajīvayat ||  
 yata iksvākavo rāgād dhantāram rsim abruvan |  
 tasmāt tesām gr̥hesv agnes tejo nīrgatam esu ca ||  
 gr̥he pākādayo nā 'san tatkāranam acintayan |  
 vr̥śam kumārahantāram yad avocāma tena nah ||  
 apākramad dharo vahner āhvayāma vrsam vayam |  
 iti samcintya tam rsim āhvayāmāsur ādarāt ||  
 samāgatya tataḥ śighram tesām agner haro bhavet |  
 iti vārśena sāmñā 'sāv akāmayata pūrvavat ||  
 evam gāyan sa rsir brahmahatyām  
     bhāryājātam trasadasyor nīpasya |  
 piśācavcsām hara ādāya cā 'gner  
     gr̥hān nītvā kaśīpau sthāpayantīm ||  
 dr̥stvā samyak tad dharas tosayitvā  
     sāmñā pascād yojayāmāsa cā 'gnim |  
 tataḥ satejāḥ samjāto 'bhavat pākādih pūrvavat ||

Now I give Venkatamādhava's metrical version of this legend, for which however I have to depend only on the LS.-ms. This ms is apparently extremely corrupt in this part. Only the more important emendations are noted in the foot-notes —

atra śātyāyanokta itihāsaḥ —

aiksvākus<sup>1</sup> tryaruno rājā traivṛsno ratham āsthitah |  
 samjagrāhā 'śvaraśmīnś ca viśo jānah purohitah || (=Brhadd. v. 14.)  
 svayam eva niyacchanti purā<sup>2</sup> rājñām purohitāḥ |  
 ned ayam karavat<sup>3</sup> pāpam iti raśmīn samāhitāḥ ||  
 rathacakrena gacchantau tau vicicchidatuh śirah |  
 ātreyaśya kumārasya krīdatah kasyacit patni ||  
 tvam hantā 'sī 'ty uvāca 'kas tvam hantā 'sī 'ti cā 'parah |  
 rājā 'bravīd vṛsam jānam apyāmsam aham ratham ||  
 prāyausīs tvam tv abhi ca tam tvam evā 'to 'vadhīr dvijam |  
 tau vai picchāvahā itī<sup>4</sup> 'kṣvākūn praśnam evatuh |  
 te he 'kṣvākava ūcuś ca sanghīnātī 'ha yo ratham |  
 sa rathasye 'svara iti vṛsam<sup>5</sup> eva parābruvan ||  
 so 'tha vāisāni sāmāni dṛtvā samjīvyā tam ś śum |  
 krodhāt samtyajya rājānam anyam deśam samāśritah ||  
 pra haro<sup>6</sup> thā 'gner nānaśrit<sup>7</sup> tasyā 'pakramanād rseh |  
 agnāv astāni pācyāni<sup>8</sup> na hy apacyanta<sup>9</sup> kānicit ||  
 adhisiyanti yam sāyam<sup>10</sup> prātaḥ<sup>11</sup> so 'pacyatau 'danah |  
 tatah pravyathito rājā so 'bhigamya prasādya ca ||  
 āniya tam vṛsam jānam punar eva puro dadhe |  
 jāno viśo 'kāmayata paśyāny<sup>12</sup> agner aham harah ||  
 iti vāisāny<sup>13</sup> atho dṛtvā dadaiśā 'gner haraś ca tat |  
 praviṣtam tad dharo bhāryām piśācīm tasya bhūpateḥ ||  
 nisannah sa tayā sārddham āsandyām kaśipāv adhi |  
 tām upāmantrayāñcakre kam etam tvam iti tv icā<sup>14</sup> ||

Notes —

1. *a kṣvākavaś*
3. *kaśa*.
5. *prāśam*.

2. *puro*.
4. Restored.
6. *paḥaro*.

- |                                 |  |
|---------------------------------|--|
| 7. <i>nānāsāt</i>               | The intensive of <i>√nas</i> cannot be cited from any where else |
| 8. <i>īākyāni</i>               | 9. <i>apaśyanta</i>  |
| 10. <i>soyam</i>                | 11. <i>pītah.</i>  |
| 12. <i>pasyāmy</i>              | 13. <i>pārsāny</i>   |
| 14. <i>kataman tvam itī tyā</i> |  |

A comparison of the the above metrical version of Venkatamādhava with the following Jaiminīya version of the legend will show that Venkatamādhava has actually retained much of the original text I have followed here the text as edited by Caland, 'Auswahl', pp 239-240 The few prose sentences of the Śāṭ Br quoted by VM are given along with the parallel Jaiminīya passages

viso vai jānas tryarunasya traivrsnasyai 'kṣvākasya rājñah purohita āsā ,  
'tha ha sma tatah purā rājabhyah purohitā eva rathān sangīhanty, aupadrastryāya  
ned ayam pāpam karavad iti , tau hā 'dhā 'vayantau' brāhmanakumāram pathi  
krīdantam rathacakrena vicicchidatur , itaro hā 'dhā 'vayann' abhiprayuyāvā-  
ape 'tara āyayāma , sa hā 'dhi na śasākā 'payantum , tam ha tad eva  
vicicchidatus , tasmin ho 'dāte tvam hantā 'si tvam hantā 'sī 'ti , ne 'ti he  
'tara uvācā- 'pa vā aham āyāmsam, sa tvam abhiprāyausis , tvam eva hantā  
'sī 'ti , tau vai pṛchāvabhā iti , tau he 'kṣvākūn eva praśnam eyatus , te he  
'kṣvākava ūcur yo vāva ratham samgrhṇāti sa rathasye 'se , tvam eva hantā  
'sī 'ti vṛśam eva parābruvan , so 'kāmayato- 'd ita iyām, gātum nātham vindeya,  
sam ayam kumāro jīved iti , sa etat sāmā 'paśyat , tenai 'nam samairayat ,  
sa kruddho janam āgacchad anitam mā vyavocann iti , teṣām he  
'kṣvākūnām agner haro 'pākṛāmad , yam sāyam odanam adhyadadhuh, prātah  
so 'pacyata , yam prātah sāyam sa , brāhmanam vā anāryam apārāma , teṣām  
no 'gner haro 'pākramid , etai , 'nam anumantrayā-

JB { mahā iti , tam anvanmantrayanta , sa āgacchad  
Śāt Br { sa āgacchad

JB { yathā rājñā brāhmano 'numantryamāna āgacched  
Śāt Br { yathā rājñā brāhmano 'numantryamāna āgacched

JB { evam , sa āgatyā 'kāmayata pasyeyam idam agner  
Śāt Br { evam ,

JB { hara iti , sa etat sāmā 'paśyat , tad abhyagāyata ,  
Śāt Br { sa etat sāmā 'paśyat , tad abhyagāyata ,

JB. } tad apaśyat piśācī vā iyaṃ tryarūṇasya  
Śāt. Br. } tad apaśyat piśācī vā iyaṃ tryarūṇasya

JB. } jāyā ; sai 'nat kaśipunā 'cchādayitvā 'dhyāsta iti',  
Śāt. Br. } jāyā , sai 'nat kaśipunā 'cchādayitvā 'dhyāsta iti ,

JB. tad abhivyāharat (RV. V 2. 1, 2, 9, 10)

### Notes --

1. Caland's reading *hā lhāvayantan* and *hādhdhāvayan* must be divided into its component parts in this way, but this reading is evidently wrong, for, according to Delbrueck, Altind Synt p 534, *adha* has completely disappeared from prose (see however note 6 to Fragm. VIII) and moreover there is no call for *adha* at least in *hādhdhāvayan*. It would be better perhaps to read *hā dhāvayantan* and *hā dhāvayan*.

2. According to Caland the original readings of these two verbal forms were *abhīprādudhāva* and *abhīprādhausīs* (from *dhūnoti*) respectively, but as in the Grantha script the signs for *dh* and *ya* are very much alike, these faulty readings have easily crept into the text. It is to be borne in mind however that the form *prāyausīs* occurs also in Venkatamādhava's metrical version of the Śātyāyana-legend. Caland's conjecture is unacceptable also on the two following grounds (1) an aorist *\*dhāusīt* from *√dhū* (*dhūnoti*) cannot be found anywhere, (2) *√dhū + pra* signifies "to blow away". The meaning "fortbewegen" given by PW. and pw is supported only on the obscure passage Tānd 10, 2, 5 (see Caland's note thereon). If therefore we read *abhīprayyāva* and *abhīprāyausīh* respectively, the perfect form *yuyūva* (from *√yu yuch yuyoti*) would still be quite a new one, although the aorist form is well attested. The meaning in that case would be "he was careless with regard to (abhī) [the horses]" and "you have been careless with regard to [the horses]" respectively. See PW s v *\*ya + pra* (col 141) and *yuch + pra* (col 149).

3. It is curious to note that Venkatamādhava's metrical version, which otherwise reproduces the contents of the original Brāhmana pretty accurately, differs from it rather widely on this point. According to the Śāt Br or the JB, the Piśācī covered the heat of the fire with a mat and sat on it. According



to Venkatamādhava's metrical version however, the heat of the fire entered the Pīśācī (*praviśtam tad dharo bhāryām piśācīm*) and Vṛśa sat on a mat with her when he recited the mantras (*nisunnah sa tayā sārīdham āsanīyām kaśīpāv adhitām upā-mantrayāñcakre*) Sāyana's version again agrees neither with Venvetamādhava's metrical version, nor with the original Brāhmaṇa According to him, Vṛśa discovered that the Pīśācī took away the heat of the fire from the house and put it on a mat (*piśācavesām hara ādāya cā 'gner gṛhān nītvā kaśīpau sthāpayantīm dīstvā*) ! This difference is all the more inexplicable, because both Sāyana and Venkatamādhava expressly mention the Śāt Br to be their source

### Fragment XVI

Venkatamādhava on RV V 39 2 (Only in LS -ms )

The corresponding Jaiminīya-passage (JB III 203) has been already published and translated by Caland, 'Auswahl', p 274

Śāt Br { rṣayo ha vai sattrād' utthāyā 'yanta'  
JB { isayo vai sattrād' utthāyā 'yanta

Śāt Br { prayuñjānās , te ho 'cur<sup>3</sup> eta, kimcid eva yakṣam paśyāme  
JB { āyuñjānās , te ho 'cur eta, kimcid eva yakṣam paśyāme

Śāt Br { 'ti , te ho 'cur akūpāro vā ayam<sup>4</sup> kāsyapah<sup>5</sup> samudre, tan  
JB { 'ti , te ho 'cur akūpāro vā ayam kāsyapah samudre, tan

Śāt Br { mahadyakṣam<sup>6</sup>, eta, tam paśyāme 'ti<sup>7</sup>, tam hā 'nvabhyu-  
JB { mahadyakṣam<sup>6</sup>, eta, tam paśyāme 'ti , tam hā 'nvabhya-

Śāt Br { peyus , tebhyo nā 'vir āsa , te ho 'cur ete-, 'ndram eva  
JB { veyus , tebhyo ha nā 'vir āsa , te ho 'cur ete-, 'ndram eva

Śāt Br { stavāma , sa vā asye 'se , sa eva na darśayīṣyati 'ti , te 'trim  
JB { stavāma , sa vā asye 'se , sa eva na imam darśayīṣyati 'ti , te 'trim<sup>8</sup>

Śāt Br { abruvan r-<sup>9</sup>e, tvam stutād iti , sa etam tṛcam apaśyat ,  
JB { abruvan r-<sup>9</sup>e, tvam stutād iti , sa etam tṛcam apaśyat ,

Śāt Br { tenai 'nam upāyan yad indra citra melhane 'ti°;  
JB. { tenai 'nam upeyāya yad indra citra ma iha nā 'sti tvādātam

Śāt. Br { sa he  
JB { adriwo rādhas tan no vidadvasa ubhayāhasty ābhare 'ti , sa he

Śāt Br { 'k-sīm cakre mahād bata ma<sup>10</sup> rsayo yācanti<sup>11</sup>,  
JB { 'k-sīm cakre mahād bata ma rsayo yācanti ,

Śāt Br { ubhayāhasty ābhare 'ti vā<sup>12</sup>  
JB { ubhayāhasty ābhare 'ti vā āhur iti.

Notes —

1 *tetrād*

2 *upaśtūllānte*

3 *hoti r.*

4 *rātām*

5 *leśāpali.*

6. Unfortunately both the Jaiminīya and the Venkaṭamādhava-mss are very corrupt here. The JB-ms reads *sarvadrentam'adyaḥṣam* Caland has emended it into *sarvadre 'atas tad ralsam* but says himself that this reading is uncertain. The VM-ms gives the reading *sarvadrentam'adyaḥṣam*. Both the mss show the syllable *-la-* which had to be ignored by Caland. The reading *tan rādhadgaḥṣam* therefore seems to be better.

7 *paśyāma iti*

8 Caland reads *ta abhavan* and says that a few words seem to have fallen out here. According to Caland the JB-ms reads *tan*; but the transcript used by me shows *trān*. I have therefore adopted the Śātyāyana-reading *te 'trān* also for the JB.

9. As usual Venkaṭamādhava gives only the *prafīḷa* of the verse (SV. II 522=RV V. 39 1), but even this *prafīḷa* he has quoted according to the Rg-veda version. It cannot be decided whether in the original Śātyāyana-Brāhmana too the verse was quoted according to the Rg-veda version.

10 *nam*

11. *cārta*

12. The passage is incomplete in the VM-ms.

## Fragment XVII

Sāyana on RV VII. 33 7

Venkatamādhava on RV. VII 33 7 (only in Bh -ms)

The corresponding Jaiminīya-passage (JB II 239) has been already published by Oertel in JAOS 18, p 34 and Caland in his note on Tānd 20, 15, 3

Śāt Br { 'trayah kṛvantī bhuvancsu reta ity ; agnih  
JB { 'trayah kṛvantī bhuvaneṣu reta' ity , agnih

Śāt Br { prīhvyām retah karoti, vāyur antarikṣa, ādityo  
JB { prīhvyām retah karoti, vāyur antarikṣa, ādityo

Śāt Br { divī , 'tisrah prajā āryā jyotiragrā' iti , vasavo  
JB { divī , 'tisrah prajā āryā jyotiragrā' iti , vasavo

Śāt Br { rudrā ādityās , tesām<sup>1</sup> taj<sup>2</sup> jyotir yad  
JB { rudrā ādityās , tesām etaj<sup>2</sup> jyotiragram yad

Śāt Br { asāv ādityas , 'trayo gharmāsa usasam sacanta'  
JB { asāv ādityas , 'trayo gharmāsa usasam sacanta'

Śāt Br { ity , agnir usasam sacate, vāyur  
JB { ity , agnir usasam sacate, vāyur

Śāt Br { usasam sacata, āditya usasam sacata iti.  
JB { usasam sacata, āditya usasam sacata iti

Notes.—

1 Omitted by Sāyana.

2 *taj* omitted by Sāyana The JB-ms has here *eti*, which has been changed into *etaj* by Oertel Caland however retains the ms -reading

## Fragment XVIII

Venkatamādhava on RV VII. 33. 25 (only in Bh -ms ).

This is the well-known story of Śakti Vāsistha who was thrown into fire by the Auras. Already Kātyāyana has referred to this legend in his Sarvānukramanī on RV VII 32 *taṁ putroktam vasiṣṭhaḥ samāpazata iti śātyāyanakam*. This passage of the Sarvānukramanī has been naturally quoted in extenso by Sāyaṇa in his Introduction to RV VII 32 But neither Kātyāyana nor Sāyaṇa gives us more details about this Śātyāyana-legend which has been quoted in its original form by Venkatamādhava in his gloss on RV VII 33. 25 The corresponding Jaiminīya-passage (JB II 390) has been already published and translated by Oertel in JAOS 18, p 47

Śāt Br { śaktim ha vāsiṣṭham saudāsā agnau prāsur ,  
JB. { śaktim ha vāsiṣṭham saudāsī agnau prāsur ;

Śāt Br. { sa ha prāśyamāno 'nūvāce- 'ndra kratum  
JB { sa ha prāśyamāno 'nūvāce- 'ndra kratum

Śāt Br { na ā bhara pitā putrebhyo yathe 'ty [RV. VII 33. 26] ;  
JB { na ā bhara pitā putrebhyo yathe 'ty [RV. VII. 33 26] ,

Śāt Br { etāvad dhy evā 'sya vyāhṛtam āsā- 'tha ha  
JB. { etāvad dhy evā 'sya vyāhṛtam āsā- 'tha ha

Śāt Br { tam agnau prāsur ; atha ha vasiṣṭha ājagāma ,  
JB. { tam agnau prāsur , atha ha vasiṣṭha ājagāma ;

Śāt Br. { sa ho 'vāca kum me putrah prāśyamāno 'bravīd  
JB { sa ho 'vāca kum me putrah prāśyamāno 'bravīd

Śāt Br { iti , tasmai ho 'cur 'indra kratum na ā bhara  
JB. { iti , tasmai ho 'cur 'indra kratum na ā bhara

Śāt Br. { pitā putrebhyo yathe' 'ty etāvad evā 'sya  
JB. { pitā putrebhyo yathe' 'ty etāvad evā 'sya

Śāt Br { vyāhṛtam āsīd, athai 'nam agnau  
JB. { vyāhṛtam āsīd, athai 'nam agnau

Śāt Br { prāsyann iti , sa ho 'vāca 'śiksā no asmin puruhūta  
JB. { prāsyann iti , sa ho 'vāca 'śiksā no asmin puruhūta

Śāt Br { yāmanī jīvā jyotir aśimahi' 'ti [RV VII 33 26 c-d]  
JB. { yāmanī jīvā jyotir aśimahi' 'ti [RV VII 33 26 c-d]

Śāt Br { yan ma etam uttaram ardharcam putrah  
JB { yan ma etam uttaram ardharcam putrah

Śāt Br { prāsyamāno vaksyati<sup>2</sup> na cai 'vai 'nam  
JB { prāpsyān na cai 'vai 'nam

Śāt Br { agnau prāsisyan<sup>3</sup> sarvam āyur esyat<sup>4</sup>  
JB { agnau prāsisyan, sarvam u cā 'yur ayisyat<sup>4</sup>

### Notes .—

1 The JB -ms has *prāsyamānāno vāce* which has been changed into *prāsyān āna vāce* by Oertel

2 We expect here the conditional 'vaksyati

3 *prāsisyā*

4 Both these forms are difficult to explain They must be conditional forms like the preceding *prāpsyat* (only JB) and *prāsisyan*, but none of them has the augment which is indispensable (in the case of *prāpsyat* and *prāsisyan* it is impossible to decide whether they are actually augmented or not) The regular form expected here would be *aisyat*, for which *esyat* (Śāt Br) may be simply copyist's mistake The form *ayisyat* (JB) too may be regarded as a distracted form for *aisyat*, as *ajayit* for *ajait* (cf Wackernagel I, § 36) But according to Whitney "Roots etc" the future form *ayisyati* is citable already from the Brāhmanas If this is really the case, *ayisyat* too may be regarded as regular conditional form But in fact the future form *ayisyati* does not occur anywhere in the Brāhmanas Whitney has given this form in his "Roots etc" apparently only on the strength of the conditional form *ayisyat* of our passage, even though the regular augmented form of it should have been \**āyisyat* In support of Whitney's hypothetical future form *ayisyati* one can cite only the forms \**ayisyantīr*, \**ayisyān* in LS 4 2 10 out of the older literature The

passage is *bahu karisyanātm bahu karisyan*, *svargam ayisyanātm svargam ayisyan* (this is the reading of Bloomfield, Concordance, p 642, col 2) The parallel passage in ŚŚ 17, 17, 1 gives the interesting variant reading *svargam isyanātm svargam isyan*, which has been, to all appearance, the cause of confusion to Bloomfield For his reading is quite impossible instead of *svargam ayisyanātm svargam ayisyan* should be read *svargam gamayisyanātm svar gamayisyan* (See Keith, Aitareya Āranyaka, p 275, note 3) The peculiar future form *ayisyat* is citable only from the epics (see PW under √i) In our passage, we should therefore consider *ayisyat* to be a hypersanskritism for *aisyat*.

### Fragment XIX

Venkatamādhava on RV. VIII 21 in his Introduction to Adhy. 2 of the 6th. Astaka (only in Bh.ms of VM)

The corresponding Jaiminiya-passage (JB III 294) is being published here for the first time A part of it has been quoted by Caland in 'Auswahl', § 50, note 1

svādīsthayā madīsthaḥ 'ty', ārbhavya pavamānasya  
madvatīr gāyatryo- bhavanī, raso vai mado,  
dhītam iva 'tat' tītyasavanam, tad yad etā  
madvatīr bhavanī, rasam evā 'sminn etad  
dadhātī, ai 'vai 'nad etena pyāyayanti, tāsu  
gāyatram uktabrāhmanam, atha samhitam,  
dvyaksaranidhanam pratisthāyā, dvīpād vai  
yajamānah, pratisthīyā, tasya rcā nidhanam  
upayanti, paśavo vā rk, paśavo rathantaram,  
paśūnām evā 'varuddhyā-, atho 'śnikkakubhā-,  
usnikkakubbhyām indro vitrāya vajram prāharat,  
tam astīnata, vajro vā usnikkakubhau, vajrenai

'va tad dvisantam pāpmānam blīrātrvyam  
 strnute ya evam veda , kakubhi parākramato  
 'snihā prāharat<sup>16</sup>, tasmāt kakubho madhyamāksarāni  
 bhūyisthāni, parākramamāno hy asyā aksarāni<sup>17</sup> samauhat<sup>18</sup>,  
 tasmād usniha uttamāny aksarāni bhūyisthāni ,

Śāt. Br { sā  
 JB. { paro gurur iva hi vajra<sup>15</sup>, ārambhanas tanīyān<sup>20</sup>, sā<sup>21</sup>

Śāt. Br. { kakub abravīd vilīṣṭā<sup>22</sup> vā aham<sup>23</sup> asmī 'ti,  
 JB. { kakub abravīd vilīṣṭā vā aham asmī 'ti,

Śāt. Br { parākramamānah khalu me 'kṣarāni samauhit<sup>23</sup>,  
 JB { parākramamāno vai me 'kṣarāni<sup>24</sup> samauhit,

Śāt. Br { pūrvām mām<sup>25</sup> prayuñjatām ity , atho 'snig  
 JB { pūrvām mām prayuñjatām<sup>27</sup> ity , atho 'snig

Śāt. Br { abravīd atha vai mām pūrvām<sup>28</sup> ācaksantā iti ,  
 JB { abravīd atha vai mām pūrvām ācaksantā iti ,

Śāt. Br { tatthe 'ti , tasmīn samapādayetām , pūrvaprayogam  
 JB { tatthe 'ti , tasmīn samapādayetām , pūrvaprayogam

Śāt. Br { anyā 'vrñita, pūrvākhyānam anyā , tasmād  
 JB { anyā 'vrñita-<sup>29</sup>, pūrvam ākhyānam<sup>30</sup> anyā , tasmād

Br { ene evam prayuñjate , tasmād uṣnik<sup>31</sup>  
 JB { ene evam prayuñjate , tasmād uṣnikkakubhāv<sup>32</sup>

Śāt. Br { ity ākhyāyate<sup>33</sup>  
 Br { ity ākhyāyate<sup>33</sup>

### Notes --

1 I c SV I 468=RV IX 1 1=SV II 39 The Ārbhava-stotra begins with the Gāyatra sāman chanted on the tristich SV II 39—41=RV IX 1 1-3 Cf Caland-Henry, L'Agnostoma, p 339—343 for the complete schema of the Ārbhava stotra.

2 The first stotriya verses which are chanted at the Ārbhava stotra, namely SV II 39—41 (cf above, note 1), are composed in Gāyatrī metre

The Gāyatrī metre attained this high position by means of a contract with its rivals Trīṣṭubh and Jagatī, cf Tānd. 8, 4, 2.

3. *evadyat*.

4 "The third pressing is, forsooth, sucked out," because no fresh soma is used at it. Cf. TS. 6, 1, 6, 4 *tasmāt trīṣṭubhasavana vyīṣam abhi sunvanti* Cf also Caland-Henry, §218, pp 334 335 This fact is explained by a characteristic legend in Tānd 8, 4, 1 , AB. 3, 27 , TS 6, 1, 6, 1-4 etc Very similar passages are to be found also in other Brāhmanas KB 16, 1 *dhītarasam iā etat trīṣṭubhasavanam* , AB 6, 12, 5 *dhītarasam iat trīṣṭubhasavanam*

5 As only Soma husks are used at the third pressing (see above, note 4) it is juiceless But a juiceless pressing is naturally not agreeable to the gods In Tānd. 8, 4, 5 we are told that Indra left the third pressing for that reason (see Caland's note 3 thereon) The third pressing has therefore to be made juicy in some way According to the Brāhmana author, this can be achieved by using the verse containing the word *mad* (*srūṣṭhaya madīṣṭhaya* etc.), for *mada* is identical with *rasa* (juice) as he himself says immediately afterwards (*raso vai mado*)



9 According to Tānd 8, 4, 11 the Samhita-sāman is *padanidhana*, i.e. furnished with a *nidhana* after each verse-quarter For the bi-syllabic *nidhanas* of the Samhita-sāman, see Caland-Henry, p 340 Tānd 11, 5, 4 agrees completely with our passage

10 Exactly so in JB III 16 This juxtaposition of *pratisthāyā* and *pratisthīyā* seems to be a peculiarity of the JB Cf further JB III 19, III 54, III 229, III, 271 In other Brāhmanas on the other hand we have *pratisthāyā* each time Cf Tānd, 11, 5, 4 *dyakṣaranidhanam pratisthāyā*, *pratisthāyā* 'va sattram āsate 15, 11, 3 *dyakṣaranidhanam pratisthāyā*, *pratisthāyā* 'vo 'tisthante Yet GB, 1, 4, 1 *pratisthāyā eva* 'nam tat *pratisthīyā* dīksante, where however the reading is uncertain

11 This is the ms-reading I am unable to suggest a satisfactory emendation here It is however clear that the word *re* has been mentioned here, for it is repeated immediately afterwards in the following sentence

12 This unexpected mention of the Rathantara-sāman is perhaps to be explained by the fact that according to Tānd 8, 4, 11 the Samhita-sāman is like the Rathantara-sāman, both being *padanidhana*

13 These are the metres of the verses on which the following sāmans, namely Sapha and Pauskala, are chanted Cf Tānd 8, 5, 1-6 The complete schema of these sāmans has been given by Caland-Henry, p 341.

14 The ms has *usnīkākubhyām* Emendation according to Tānd 8, 5, 2, where the form with *-bbh* occurs So also Caland, 'Auswahl,' § 50 But according to Wackernagel III, §131 b, p 241 the form should have been *-lakubhyām* About the tendency towards dental ending particularly in the case of the name of the metre, see Weber, Ind St XIII, 109 Lanman goes even so far as to deny the very existence of the combination *bbh* in Sanskrit (Noun Inflection in the Veda, p 483), but the form *usnīkākubhyām* in Tānd 8 5 2 shows that the scepticism of Lanman was a little exaggerated

15 Exactly so in Tānd 8 5 2

16 *smāt*

17 *parākṣamanāno syasyākṣarānt* The parallel passage in Tānd 8, 5, 2 (*tad abhi samanhat*) has been translated by Caland as if the word *padan*

has to be restored (see his note thereon) Caland has been evidently influenced by JB I 158—159 ('Auswahl,' §50) which he considers to be the JB parallel to Tānd 8, 5, 2. But our passage agrees still more closely with Tānd 8 5 2 and here it is expressly said that not the feet (of Indra), but the syllables (of Kakubh) were drawn together. Accordingly, it appears that also in Tānd. 8 5, 2 the word *aḥsaiāni* is to be understood and not *padan* as Caland suggests.

18 *samanhas*

19 Kakubh=8+12+8, Usnīh=8+8+12

20. *tonīyāt*

21. The following portion has been quoted by Caland in 'Auswahl,' note 1 to §50.

22 *baḥisthā*

23 *iāham.*

24 *maḥsaiāni*

25. *samūhāt.*

26 *pūrvātām*

27 *pratyajātām.*

28 *pūrvātām*

29 *prnīta*

30 *pūrvāmūlhyānam.*

31 Lacuna in the ms

32. By means of this legend the Brāhmana author explains the anomaly that although the Sapha-sāman, following immediately after the Samhita-sāman, is chanted on a kakubh verse and the Pauskala-sāman coming after the Sapha-sāman on an usnīh-verse (see Caland-Henry, p. 341), in the *dvandva* compound *usnīhḥaḥnūbhan* usnīh and not kakubh is mentioned first

33 Here, as well as above in *pūrvāmūlhyānam*, the use of *√lhyā* is hardly accidental. Evidently it alternates with *√caḥs* in *ācaḥsūntar*, Cf. Pāṇini 2, 4, 54, Wackernagel II, §5 b, p. 16.

## Translation —

(It is said) "by the most sweet, by the most intoxicating" The Gāyatrī-verses of the Ārbhavapavamāna stotra contain the word *mad*. The intoxication (*madā*) is juice. The third pressing, forsooth, is sucked out. In that these (Gāyatrī-verses) contain the word *mad*, they put juice into it and make it swell.

On these verses the Gāyatra sāmān (should be chanted), of which the Brāhmaṇa has been given already. Now the Saṃhita sāmān. Its bi-syllabic nidhana is for the sake of firm footing. The sacrificer is biped, (therefore the bisyllabic nidhana is) for the sake of firm footing. They chant its nidhana . . . The *re* is cattle, the Rathantara sāmān is cattle. (The Saṃhita-sāmān is) for the sake of obtaining cattle. Now *Kakubh* and *Uṣṇih*. By means of *Īakubh* and *uṣṇih* Indra hurled the thunderbolt at *Vṛtra*. He laid him low. *Kakubh* and *uṣṇih* are, forsooth, the thunderbolt. By means of the thunderbolt, forsooth, does he lay low his hostile and hurtful enemy who knows this. Striding forward on the *Īakubh* he hurled (the thunderbolt) by means of the *uṣṇih*. Therefore the syllables in the middle of *Īakubh* are the largest (in number), as striding forward (Indra) drew together its syllables. Therefore the syllables at the end of *uṣṇih* are the largest (in number): the fore-part of the thunderbolt is, as it were, heavy, and the grip is slender. The *Īakubh* said 'I have become disarranged, because striding forward he drew together my syllables. They should apply me first.' Now the *uṣṇih* said, 'They should now name me first. (They said) - 'Be it so.' (*Kakubh* and *Uṣṇih*) agreed to this. One obtained first application and the other first mention. Therefore these two are used in this way and therefore they are called "Uṣṇih and *Kakubh*."

## Fragment XX

Sāyana on RV VIII. 91. 1, 3, 5, 7.

Venkatamādhava on RV VIII. 91. 1, 3, 5, 7 (only in Bh-ms of VM)

This is the well-known Apālā-legend of the Śāt. Br. which has been handed down to us in four pieces by Sāyana. Now with the help of Venkatamādhava we are in a position to test the text given by Sāyana and improve it in various details.

The corresponding Jaiminiya-text (I 220) has been already published by Oeriel in JAOS 18, pp 28-30

Śāt. Br {  
JB { apālā ha vā ātreyī tilakā vā dustatvacā

Śāt Br {  
JB { vā 'py āsa, sā 'kāmayatā-, 'pa pāpam vainam

Śāt Br {  
JB. { hanīye 'ti, sai 'tat śāmā 'paśyat, tenā 'stuta,

Śāt Br {  
JB { sã tīrtham abhyavayantī somāmśum avindat,  
sã tīrtham abhyavayati somāmśum avindat,

Śāt Br {  
JB { tam samakhādat, tasyai ha grāvāna iva dantā  
tam samakhādat, tasyai ha grāvāna iva dantā

Śāt Br {  
JB { ūduh, sa indra ādravad grāvāno vai vadantī 'ti,  
ūduh, sa indra ādravad grāvāno vai vadantī 'ti,

Śāt. Br {  
JB { sã 'bhivyāharat² kanyā vār avāyati somam  
sã 'bhivyāharat kanyā vār avāyati somam

Śāt Br. {  
JB { api srutā 'vidad ity³,  
api srutā 'vidad astam bharanty abravīd

Śāt Br {  
JB { indrāya sunavai tvā śakrāya sunavai tve 'ti [RV VIII 91 1 ]

Śāt Br. { asyai vā<sup>4</sup> idam grāvāṇa iva dantā vadanti 'ti  
JB { asyai vā idam grāvāṇa iva dantā vadanti 'ti

Śāt Br. { viditve 'ndrah parāu āvartata , tam abravīd  
JB { viditve 'ndrah parāu āvartata , tam abravīd

Śāt Br. { asau ya esi vīraka ityādinā<sup>5</sup>;  
JB { asau ya esi vīrako grham grham vicāka<sup>5</sup>ad

Śāt Br. {  
JB { imam jambhasutam pība dhānavantam karambhunam

Śāt Br. { anādriya-  
JB { apūpavantam ukthunam iti [RV. VIII 91 2] , anādriya-

Śāt Br. { mānai 'va tam<sup>6</sup> abravīd ā cana tvā cikitsāmo  
JB { mānai 'vai 'tam abravīd ā cana tvā cikitsāmo

Śāt Br. { 'dhi cana tvā ne 'masi 'ti [RV VIII 9 3<sup>a-b</sup>] , purā  
JB { 'dhi cana tvā ne 'masi 'ti [RV. VIII 9 3<sup>a-b</sup>] , purā

Śāt Br. { mām sarvaya rcā 'pālā stauti 'ty upa-  
JB { mā sarvaya rcā 'pālā stauti 'ty apa-

Śāt Br. { paryāvartata , śanair iva śanakair iva 'ndrāye  
JB { paryāvartata , śanair iva śanakair iva 'ndrāye

Śāt Br. { 'ndo pari srave 'ti [RV VIII 91 3<sup>a-d</sup>] ha vā asyai mukhāt  
JB { 'ndo pari srave 'ty [RV VIII 91 3 c-d] evā 'syai mukhāt

Śāt Br. { somam niradhyat , somapītha u ha<sup>7</sup> vā asya  
JB { somam niradhyat , somapītha iva ha vā asya

Śāt Br. { sa<sup>8</sup> bhavati ya evam vidvān  
JB { sa bhavati ya evam vidvān

Śāt Br. { strīm upajighrati 'ti ,<sup>9</sup> tām abravīd  
JB { strīyai mukham upajighrati , tām abravīd

Śāt Br. { apāle, kimkāmā 'sī 'ti '°, sā 'bravīd imāni  
JB { apāle, kimkāmā 'sī 'ti , sā 'bravīd imāni

Śāt Br. { trīni vistape 'ti ,  
JB { trīni vistapā tāni 'ndra vi rohaya siras

- Śāt. Br {  
JB { tatasyo 'rvarām ād idam ma upodare sarvā
- Śāt. Br { khalatir  
JB { tā romasā kīdhī 'tī [RV. VIII 91 5 and 6<sup>d</sup>] , khalatir
- Śāt. Br { hā 'syai pitā 'sa<sup>11</sup> , tam hā 'khalatim cakāro- ,  
JB { hā 'syai pitā 'sa , tam hā 'khalatim cakāro- ,
- Śāt. Br { 'rvarā hā 'sya na jajñe, so ha<sup>1</sup> - jajña ,  
JB { 'rvarā hā 'sya na jajñe, so ha jajña ,
- Śāt. Br { upasthe hā 'syai romāni nā 'sus, tāny u  
JB. { upasthe hā 'syai romāni nā 'sus, tāny u
- Śāt. Br { ha jajñira iti<sup>12</sup> , tām<sup>14</sup> khe rathasyā 'tyabihat ,  
JB { ha jajñire , tām khe rathasyā 'tyabrhat ,
- Śāt. Br { sā godhā 'bhavat , tām khe 'naso 'tyabihat ,  
JB { sā godhā 'bhavat , tām khe 'naso 'tyabihat ,
- Śāt. Br { <sup>11</sup>sā kṛkalāsy abhavat , tām khe yugasyā 'tyabrhat<sup>15</sup> ,  
JB { sā kṛkalāsy abhavat , tām khe yugasyā 'tyabihat ,
- Śāt. Br { sā samślistikā<sup>16</sup> 'bhavat , tad esā 'bhyānūcyate  
JB { sā samślistikā 'bhavat , tad esā 'bhyānūcyate
- Śāt. Br { khe rathasya khe 'nasa iti ,  
JB { khe rathasya khe 'nasah khe yugasya śatakrato
- Śāt. Br {  
JB { 'pālām indra tris pūlvy akīnoh sūryatvacam
- Śāt. Br { tasyai ha yat kalyānatamam  
JB { iti [RV VIII 91, 7] , tasyai ha yat kalyānatamam
- Śāt. Br { tad rūpam āse 'ti  
JB { tad rūpam āsa.

**Notes :—**

1 The JB.-ms gives the grammatically correct form *abhyatayatī*. But the Śāt. form *abhyavayntī* is not altogether impossible, cf. Whitney § 449j, Macdonell p. 339, note 3

- 2 According to Mueller, Sāyana reads *taṁ abhivṛjājahāra*
- 3 It is to be noted that the Śāt Br quotes only the *pratīka* and the JB the whole verse.
- 4 Sāyana reads *ta*
- 5 Here ends the first piece in Sāyana's commentary
- 6 The VM -ms. very corrupt here *anūdrīyamāna evatattad*
- 7 Sāyana reads *īha*.
- 8 Omitted by Sāyana
- 9 Here ends the second piece in Sāyana's commentary.
- 10 Sāyana reads *kim kāmā 'si*
- 11 Wrong division of words by Mueller Cf JAOS 18, p 29, note 10
- 12 Omitted by Sāyana
- 13 Here ends the third piece in Sāyana's Commentary
- 14 Lacuna in the VM -ms
- 15 These two sentences have been omitted by Sāyana
- 16 Sāyana reads *samslistakā*.

### Fragment XXI

Sāyana an RV VIII 95 7 (SRV III p 569, II 27-29)

Venkatamādhava on RV VIII 95 7 (only in the Bh -ms of VM)

An exactly corresponding passage cannot be found in JB, but Oertel, JAOS 18, p 48, has pointed out three very similar JB-passages. The Śātyāyana-passages, already known from Sāyana, can now be verified with the help of Venkatamādhava —

indro vā asurān' hatvā 'pūta ivā 'medhyo 'manyata, so 'kāmayata  
śuddham eva mā santam śuddhena sāmānā stuyur itī, sa ṛṣīn abravīt stuta





Śāt Br	{	pratyaitām , tato vai tayor asātam sātām abhavad,
JB.	{	pratyaitām , tato vai tayor asātam sātām abhavad,
Śāt Br	{	āttam ivaī 'va na pratigrhitam , sa yah pratigrhya
JB	{	āttam ivaī 'va na pratigrhitam , sa yah pratigrhya
Śāt Br	{	kāmayete 'tyādīnā
JB	{	kāmayetā 'sātām etc

## Notes —

- 1 Omitted by Venkatamādhava
- 2 Sāyaṇa on SV reads *pratimāśāle*
- 3 Sāyana reads *nāv iva 'dam*

## Fragment XXIII

Venkatamādhava in his Introduction to RV X 19 (only in LS ms of VM).

The corresponding Jaiminiya-passage (JB II 77) has been already published by Oertel in JAOS XV pp 239-240.

Śāt Br.	{	katame te vasava ity , agnis ca prthivī ca
JB.	{	katame te vasava ity , agnis ca prthivī ca
Śāt Br.	{	vāyus cā 'ntariksam cā 'dityas ca dyaus ca
JB	{	vāyus cā 'ntariksam cā 'dityas ca dyaus ca
Śāt Br	{	candramās ca nakṣatrāṇi caī 'te vasava ,
JB	{	candramās ca nakṣatrāṇi caī 'te vasava ,
Śāt Br	{	etesu sarvām vasu hitam iti , tasmād vasava iti ,
JB.	{	etesu sarvām vasu hitam iti , tasmād vasava iti ,
Śāt Br	{	katame rudrā iti , daśe 'me puruṣe prāṇā
JB	{	katame rudrā iti , daśa puruṣe prāṇā

Śāt Br	{	iti ho 'vācā, 'tmai 'kādaśas , te yado 'tkrāmanty
JB	{	iti ho 'vācā, 'tmai 'kādaśas , te yado 'tkrāmanto
Śāt Br	{	atha rodayanti , tasmād rudrā iti ,
JB	{	yanty atha rodayanti , tasmād rudrā iti ,
Śāt Br	{	katama ādityā iti , dvādaśa māsāḥ samvatsara
JB	{	katama ādityā iti , dvādaśa māsāḥ samvatsarasye
Śāt Br	{	iti ho 'vāce 'ti
JB	{	'ti ho 'vāca-, 'tā ādityā , etc hī 'dam sarvam
JB		ādadānā yanti , tasmād ādityā iti

### Fragments XXIV—XXV.

Sāyana on RV. X 38. 5 (SRV. IV p 116, ll. 10-12)

Venkatamādhava on RV X 38 5

Venkatamādhava in his introduction to RV. X 6 (only in the Bh.-ms ).

The corresponding Jaiminīya-passage (JB I 228) has been already published by Oertel (JAOS 18, p 32). The VM -mss are very corrupt here Yet they are useful in so far as they allow us to verify the Śātyāyana-quotation in Sāyana's commentary Moreover, the fragment of the Śāt Br given by Venkatamādhava in his Introduction to RV. X. 6 is quite new

Śāt Br	{	kutsaś ca luśaś ce 'ndram vyahvayetām , sa
JB	{	kutsaś ca luśaś ce 'ndram vyahvayetām ; sa

Śāt Br,	{	kutsasya havam <sup>1</sup> āgacchat , tam śatena
JB	{	kutsasya havam āgacchat , tam śatena

Śāt. Br	{	vārdhribhir ādayor abadhnāt , tam luśo
JB	{	vārdhribhir ādayor abadhnāt , tam luśo

Śāt Br	{	'bhyavadat . svavijam hī tvām aham indra
JB	{	'bhyavadat svavijam hī tvām aham indra

- Śāt Br { śuśruvā 'nānudam vṛsabha radhracodanam  
JB { śuśruvā 'nānudam vṛsabha radhracodanam
- Śāt Br { pra muñcasva parī kutsād ihā gahī kim u  
JB { pra muñcasva parī kutsād ihā gahī kim u
- Śāt Br { tvāvān muskayor baddha āsata itī [RV X. 38 5],  
JB { tvāvān muskayor baddha āsata itī [RV X 38 5],
- Śāt Br { tāh sarvāh samlupya luśam abhiprādravat<sup>a</sup>,  
JB { tāh sarvāh samlupya luśam abhiprādravat , tam
- Śāt, Br {  
JB { kutsa indra sutesu somesv ity [SV I. 381<sup>a</sup>] anvāhvayat , tam
- Śāt Br {  
JB { abhyāvartata , tam luśa indrā hoyī have hoyī 'tī , tāv<sup>a</sup>
- Śāt Br { antarā 'tisthat<sup>4</sup>, tāv abravīd amśam<sup>5</sup> āharetam<sup>6</sup>,  
JB { antaiā 'tisthat , tāv abravīd amśam āharetam ,
- Śāt Br { ātmanā<sup>6</sup> vām<sup>7</sup> anyatarasya pāsyāmi mahimnā  
JB { ātmanā vām anyatarasya pāsyāmi mahimnā
- Śāt Br { 'nyatarasye 'tī  
JB { 'nyatarasye 'tī.

### Notes --

1 Sāyana reads *kutsasyū 'havam*. VM. according to Bh ms. reads *kutsāś cū 'havam*

2 Sāyana and VM according to Bh ms read *abhiprāduduvavat*

3 The following sentences are to be found only in Venkatamādhava's Introduction to RV X. 6

4. *atisthan*

5 *amśum*

6 The ms is hopelessly corrupt *āhuredhūmanmano*. I have only followed the JB-text

7. *yām*

## Fragments XXVI—XXIX.

Fragment XXVI	Sāyana on RV X. 57 1. Venkatamādhava on RV X, 57. 1.
Fragment XXVII	Sāyana on RV X 60 7. Venkatamādhava on RV. X. 60. 7 (only in Bh.-ms. of. VM ).
Fragment XXVIII	Venkatamādhava on RV. X. 60 7 (only in LS -ms. of VM )
Fragment XXIX	Venkatamādhava on RV X 60 12 (only in LS,-ms of VM )

These four fragments together represent the Śātyāyana version of the Asamāti-legend, the Jaiminīya-version (JB. III 167) of which has been already published by Oertel (JAOS 18, pp 42-44) along with the above mentioned Śātyāyana fragments in Sāyana's commentary With the help of Venkatamādhava we are now in a position to test the text of the Śāt Br. given by Sāyana and in the last two fragments Venkatamādhava gives us even a few new sentences

Śāt Br	{	asamātīm rāthapraustham gaupāyanā abhyadāsams' ,	
JB	{	asamātīm rāthapraustham gaupāyanā abhyadāsams ,	
Śāt Br	{	te khāndave sattram āsatā- , 'tha hā 'samātau	
JB	{	te khāndave sattram āsatā- , 'tha hā 'samātau	
Śāt Br	{	rāthaprausthe kilātākulī ūṣatur asuramāyau , tau ha smā	-
JB	{	rāthaprausthe kirātākulī ūṣatur asuramāyau , tau ha smā	
Śāt Br	{	'nagnāv adhiḍhāyau <sup>2</sup> 'danam pacato 'nagnau <sup>3</sup> māmsam ,	-
JB	{	'nagnāv adhiḍhāyau 'danam pacato 'nagnau māmsam ,	
JB		vapantau ha sma purastād ito, lunanto <sup>4</sup> ha sma	
JB		paścād anṛyanti, tāvan māvāyinau hā 'satus , tad	
A9.			

- Śāt Br. { athā 'surāsanam<sup>5</sup> jagdhve<sup>6</sup> 'ksvākavah  
JB { vai tac chaśvad īksvākavo 'surāsanam jagdhivā
- Śāt Br { parābabhūvus , tam asamātīm rāthapraustham  
JB { parābhūtās , tam asamātīm rāthapraustham
- Śāt Br. { gaupāyanānām āhutayo 'bhyatapan , so 'bravīd  
JB { gaupāyanānām āhutayo 'bhyatapan , so 'bravīd
- Śāt. Br { imau kilātākulī imā vai mā gaupāyanānām āhutayo  
JB. { imau kirātākulī imā vai mā gaupāyanānām āhutayo
- Śāt Br { 'bhitapantī 'tī , tāv abrūtām tasya vā āvam<sup>7</sup> eva  
JB { 'bhitapantī 'tī , tāv abrūtām tasya vā āvam eva
- Śāt. Br { bhisajau sva, āvam<sup>7</sup> prāyaścittir , āvam<sup>7</sup> tathā karisyāvo  
JB { bhisajau sva, āvam prāyaścittir , āvam tathā karisyāvo
- Śāt. Br { yathā tvai 'tā<sup>8</sup> nā 'bhitapsyantī<sup>9</sup> 'tī , tau paretya  
JB { yathā tvai 'tā nā 'bhitapsyantī 'tī , tau paretya
- Śāt Br { subandhor gaupāyanasya svapatah pramattasyā 'sum  
JB { subandhor gaupāyanasya svapatah pramattasyā 'sum
- Śāt Br { āhrtyā<sup>10</sup> 'ntah paridhī nyadhattām ityādi<sup>11</sup>  
JB { āhrtyā 'ntah paridhī nyadhattām , paridhimanto
- JB ha tarhy agnaya āsus , tat subandhāv aprabuddhe  
JB. 'nvabudhyantā- 'hārstām vā asyā 'sum asuramāyāv  
JB itī , te 'bruvann eta, subandhor asum anvag ayāme 'tī ,  
JB te khāndavāt prāyan , mā pra gāma patho vayam  
JB mā yajñād indra somino mā 'nta sthur no arātayo<sup>12</sup> ,
- Śāt Br { 'syac ce 'dam imau<sup>14</sup> yac ca sattram āsmahe  
JB { yac ce 'dam imau<sup>14</sup> yac ca sattram āsmahe
- Śāt Br { tasmād ubhayasmān<sup>15</sup> mā pragāme 'tī<sup>13</sup> ,  
JB { tasmād ubhayasmān<sup>15</sup> mā pragāme 'tī<sup>14</sup>
- JB āgacchann asamātīm rāthapraustham , tasya ha  
JB parākhyāyai 'vā 'gnim ajānan , varūthyo vai nāmā 'syā  
JB 'gnir ity , atha ha tatah purā 'gnir<sup>17</sup> nāma proce ,

JB. vaiṛṭhyo vai nāmā 'smi<sup>17</sup> ; sa yas tvaṛ 'tad

JB. abhirādhayād yad eva tvā kim ca sa bravat tat

Śāt. Br. { <sup>18</sup>thā 'gṇuṁ dvaipadena sūktenā 'stuvann ;

JB. { kurutād iti , tam upāyann agne tvam no antama

Śāt Br { agnih stuta ājagāma , āgātya cā 'ha kimkāma

JB. { uta trātā śivo bhuvo vaiṛṭhye 'ti<sup>19</sup> , tām abravīt

Śāt Br { mā<sup>20</sup> 'gacchate 'ti , subandhor evā 'sum punar

JB { kimkāma āgāte 'ti , subandhor evā 'sum punar

Śāt Br { vanuyāme 'ty abruvann , eso 'ntahparidhī 'ty abravīt,

JB { vanuma ity abruvann , eso 'ntahparidhī 'ty abravīt,

Śāt Br { tam ādadhvam iti , tan nirāha ayam mātā 'yam

JB { tam ādadhvam iti , tan nirāhvayann aym mātā 'yam

Śāt Br { pite 'ti<sup>21</sup>.

JB. { pitā 'yam jīvatur āgamad idam tava prasarpanam

Śāt Br { <sup>22</sup>agnir mātā 'yam eva

JB { subandho eli nir ihī 'ti<sup>22</sup> ,

Śāt Br. pitā samjivayitā 'jagāme-, 'dam tava prasarpanam

Śāt Br { iti<sup>23</sup> <sup>24</sup>tam subandhum asuh punah prāviśat , sa

JB. { tam subandhum asuh punah prāviśat , sa

Śāt Br { yathāpuram abhavat , tad ābhyām kilātākulibhyām

JB { yathāpuram abhavat , tad ābhyām kirātākulibhyām

Śāt Br. { ityādi<sup>24</sup>

JB. { ācakṣata etc

### Notes :—

1. *abhyagāsams* in VM-mss See JAOS , 18, p 42, note 2.

2 Sāyana reads *avagnau nīdhāya*, but Venkatamādhava's reading agrees with that of the JB. Syntactically the sentence is peculiar, for the prohibitive particle *an-* ought to have been joined to the verb and not to the noun dependent upon it, *agnau anadhidhāya* should have been the logical construction.

This passage thus offers a Brāhmaṇa-example of the anomalous use of prohibitive *a(n)-*. According to Wackernagel II, 1, § 31 c, pp 78-79, the tendency to negationing a participle or a finite verb by adjoining the prohibitive *a(n)-* to a noun or an adverb dependent on it is known only from the Sūtras. Yet the form *aphālakaḥ sta* occurs already in KB 25, 15

These peculiar constructions owe their origin very probably to the remarkable compounds like *ar-agni dagdha* (cf Wackernagel, II, 1, §84 d p. 200) with verbals as last components, in which however the prohibitive *a(n)-* was invariably put first. It is interesting to note in this connection that although Patañjali on Pāṇini 2, 1, 1 (p 361, II 18-24) polemises against such constructions as *a-kṛmicit kureānam*, *a-māmsam haramānam*, *a-jādhād utasi stam* which he considers to be compounds, allows such compounds as *a-śrāddha-bhojī* (*brāhmaṇah*), *a-punar-geyāh* (*śloṭāh*) etc. It is however impossible to decide, whether Patañjali gave his sanction to these compounds because he really felt them to be rational and logical or in implicit obedience to Pāṇini's indirect injunction contained in the compound *a-sūryam-paśya* (Pāṇini 3, 2, 36) which has also been quoted by Patañjali in this connection. Later Indian grammarians, however, were decidedly against such compounds in spite of the indirect sanction given them by Pāṇini, for the author of Kāśikā commenting on Pāṇini 3, 2, 36 says *asūryam iti cā 'samartthasamāso 'yam, dṛśnā nañah sambandhāt "asūryam is an illogical compound, the prohibitive particle being related to 'dṛś-(-paśya)'*.

3 Oertel's conjecture *anagnau* instead of Sāyana's *agnau* is borne out by the VM-mss.

4 Reading according to Caland on Tānd 13, 12, 5 The ms. has *yanto*

5. Sāyana reads *asurānnam* Cf JAOS, 18, p 42, note 9

6 Sāyana reads *dagdhvā* Cf JAOS, 18, p 42, note 10

7 Sāyana reads *āvām*

8 The LS-mss of VM reads *tvainābhītapasyanti*

9 Sāyana reads *abhītapanti*

10 The mss of Sāyana read *āhutyā* Prākṛitism !

11 Fragment XXVI ends here according to Sāyana But Venkatamādhava in his glosses on RV X 57 1 gives still another sentence properly belonging to this fragment See note 13

12 RV X 57. 1

13. This passage is found only in Venkatamādhava's Commentary on RV X. 57 1.

14 Oertel reads *ime* But the JB -ms. as well as the VM -mss read *imo* which may be easily a faulty reading for *iman* Inspite of this reading the meaning of the sentence remains obscure Perhaps we have to take an ellipsis of the verb after *iman* The full sentence would therefore be *yac ce 'dam iman* [ *sattram āsāte* ] *yac ca sattram* [ *vayam* ] *āsmāhe, tasmāi ubhayasmān* (see note 15) *mā pragāma* 'the *sattra* which these two perform here and the *sattra* which we perform—from both these may we not go forth "

15 Oertel reads *u ha vayam* But the JB -ms has *ubhayasmān* The VM -mss read *ubhayasmā* (Bh.) or *ubhavan mā* (LS). All this shows that the original reading was very probably *ubhayasmān*.

16 JB -ms very corrupt.

17 Oertel restores *varūthyo* between *agnir* and *nāma* and changes *asmr* into *ast* But these changes are not necessary In "*agnir nāma proce*" *nāma* is adverb and means "namely".

18 Fragment XXVII begins here. The full agreement between Venkatamādhava and Sāyana is remarkable in this case, because the Śātyāyana version given by them here differs widely from the corresponding JB -passage at the beginning

19 SV I. 448=RV V 24 1 *va*

20 Omitted by Venkatamādhava

21 Fragment XXVII ends here

22 RV X 60 7.

23 Fragment XXVIII It is very remarkable that this exegetical Śātyāyana passage has no parallel in the JB.

24. Fragment XXIX



## Fragments XXX—XXXI.

Fragment XXX Venkatamādhava on RV. X 108 7

Fragment XXXI Venkatamādhava on RV. X. 108 9

Both these two short fragments are about the Saramā-legend, the Jaiminīya-version of which has been already published by Oertel, JAOS, XIX, pp 99-100. The Śātyāyana version of this legend was known to Sāyana, as the Fragment V proves. But neither Sāyana nor Venkatamādhava has preserved for us the entire Śātyāyana version of this legend. In his glosses on the Saramā hymn (RV. X 108) Venkatamādhava gives us the two short passages which will be dealt with here, but Sāyana contents himself with the following excellent summary of the legend given in his Introduction to the Saramā-hymn without however disclosing his source:

andrapurohitasya brhaspater gosu valanāmno 'surasya bhataih panināmakair  
asurair apahrītya guhāyām nihītāsu satīsu brhaspatipreritene 'ndrena gavām  
anvesanāya saramā nāma devaśunī presitā , sā ca mahatīm nadīm uttīrya  
valapuram prāpya guptasthāne nītās tā gā dadarśa , atha tasmīnn antare panaya  
idam vrttāntam avagacchantā enām mitrikartum samvādam akurvan

Now I give the two Śātyāyana-passages in Venkatamādhava's commentary along with the corresponding Jaiminīya-passages

### Fragment XXX

Śāt Br { atha<sup>1</sup> ha vai panayo nāmā 'surā<sup>2</sup> devānām  
JB { atha ha vai panayo nāmā 'surā devānām

Śāt Br { gorakṣā āsus , tābhīr ahā 'pātasthus<sup>3</sup> , tā ha  
JB { gorakṣā āsus , tābhīr ahā 'pātasthus , tā ha

Śāt Br { rasāyām anurudhya chalenā<sup>4</sup> 'pīdadhuḥ  
JB. { rasāyām anurudhya valenā 'pīdadhuḥ

Notes —

1. *atha yo ha*

2. *asuro*

3. *hāvūlasthus*.

4. *calena*. It has however to be noted that the word *chala* otherwise does not occur in the older language.

Fragment XXXI

JB. tā hā 'nvājagāma rasāyām antar valenā

Śāt Br. { sarpīh

JB. { 'pīhītāh ; tasyai hā 'nvāgatāyai tathai 'va sarpīh

Śāt Br. { kṣīram āmīksām' dadhī 'ty evo 'panīdadhur<sup>2</sup> iti

JB. { kṣīram āmīksām dadhī 'ty evo 'panīdadhuh

Notes —

1. *ābhīksām*

2. *'panyadadhuh*.

Fragment XXXII

Sāyana on Tānd. IV 2 10

The corresponding Jaiminīya-passage (JB. II 376) has been already published by Oertel, JAOS, 18, p 46 Cf also Caland, Pañcaviṃśa-Bṛāhmana, Introduction, Ch. III, § 8, p. XXIX.

Śāt Br. { īrma iva vā esā hotrānām yad acchāvāko ,

JB { īrma iva vā esā hotrānām yad acchāvāko ,

Śāt Br { yad acchāvākam anusantisthete 'rma iva

JB. { yad acchāvākam anusantisthete 'rma iva

Śāt. Br { tustuvānāh syur iti , tasya traikakubham

JB { tustuvānāh syur iti , tasya traikakubham

Śāt Br { brahmasāma bhavaty, udvamśīyam  
JB { brahmasāma bhavaty, udvamśīyam

Śāt Br { acchāvākaśāme 'ti  
JB { acchāvākaśāma,

### Fragment XXXIII

Sāyana on Tānd IV 3 2

The corresponding Jaiminīya-passage (JB II 378) has been already pointed out and part of it published by Oertel JAOS, 18, p 45 The whole section the JB however is being published here for the first time

abhīvarto brahmasāma bhavati 'ty<sup>1</sup>, abhīvartena

JB { vai devā imāml lokān abhyavartanta<sup>2</sup>, tad  
Śāt Br { yad abhyavartanta tad

JB { abhīvartasyā 'bhīvartatvam, tad yad abhīvarto  
Śāt Br { abhīvartasyā 'bhīvartatvam

brahmasāma bhavaty esām eva lokānām abhīvrtīyā<sup>3</sup>, prajāpatir vā abhīvartah, prajāś chandāmsī<sup>4</sup>, sa esa prajāpatih prajāsu<sup>5</sup> garbham dadhad ety, anyāsv anyāsu stuvanti samānena sāmānā<sup>6</sup>, reta eva tat sūcāu, tasmād bahvīsu reto dadhātī, samānīh parastād<sup>7</sup> ico bhavanty anyad anyat sāmā, reta eva tat sīklam<sup>8</sup> prajanayanti, tasmāt samānā bahūn sūte-, 'nyāsv anyāsu stuvanti samānena sāmānā-, 'nyad anyad dhi yantah paśyanti<sup>9</sup>, samānīh parastād rco bhavanty anyad anyat sāmā, yān eve 'to lokān pragāthair abhyārohanta yanti tān amutah sāmabhih pratiyavārohanta āyanti<sup>11</sup>, rg vā<sup>12</sup> ayam lokah, sāmā 'sau<sup>13</sup>, yad ito yanta sāmā 'rabhya yanti, amum tal lokam ārabhya yanti<sup>14</sup>, te yat purastād vīsvata utsrjerann avā 'musmāl lokāc chīdyeran, yad amuta<sup>15</sup> āyanta<sup>16</sup> rcam ārabhyā 'yanti 'mam tal lokam ārabhyā 'yanti<sup>17</sup>, te yat purastād dvādaśāhiyebhyo 'hobhya<sup>18</sup> utsrjerann avā 'smāl lokāc chīdyeran<sup>19</sup>

Notes —

- 1 Similarly Tānd 4, 3, 1 , 8, 2, 7 , 15, 10, 12 , 18, 6, 14 , TB, 1, 4, 6, 3.
2. Similarly Tānd 4, 3, 2
3. Thus far was already published by Oertel —Compare herewith Tānd 4, 3, 2 *rad abhivarto brahmasīma bhavati, svargasya lokasyā 'bhivarttṣat* TB 1, 4, 6, 3 *abhivarto brahmasīma bhavati, svargasya lokasyā 'bhivarttṣat*
4. *chandrāmsi*
- 5 *prajānam*
- 6 The whole thing has been explained at length by Sāyana on Tānd 4, 3, 8. Cf also Cānd on Tānd 4 3, 4.—In this section of the JB. the author deals with the Sāman of the Brahman during the year-long session of the Gavāmayana. Now, during the first half of the year, till before the Visuvat-day, as our text expressly lays down, only the Abhivarta Sāman is used by the Brahman, which is however chanted on different Pragāthas from day to day. During the second half of the year on the other hand, i.e. till before the ten Dvādasāha-days (*purastād dvādaśāhinebhyo 'hobhyah* in our text) only the Pragātha SV II 806-807 is used by the Brahman, on which however different Sāmans are chanted from day to day. In other words, the Sāman remains unaltered during the first half of the year, while the *rcas*, on which it is chanted, vary, conversely, the *rcas* remain unaltered during the second half of the year, while the Sāmans, which are chanted on them, vary.
- 7 *papraslād*
8. "*tat siktam*" is twice repeated.
- 9 Cf Tānd 4, 3, 7 *amānam āma bhavaty, anyo 'nyah pragātho-, 'nyad anyad dhi citram adhvānam avagacchann eti.*
- 10 *evanto*
11. It is to be noted here that *yanti* and *āyanti* serve to express not only going away and coming back respectively, but at the same time continued action as well Cf Tānd 4, 3, 4 *sāmne 'to yanty, pā punar āyanti.* K 33, 7 . A10.

33, 9-13 *samānāḥ pragāthā bhavanty anyāny anyāni sāmāni , lolā vai sāmāni , svargā roo lolair eva tat svargāml lolān abhyārohanto yanti , samānam sāmā bhavaty, anyā anyā vcas , svargā vai sāmāni , lolā ico lolair eva tat svargāml lolān abhyārohanta āyanti.*

12. Conjectural ! The ms very corrupt *āyantrāśva* Cf Tānd 4, 3, 5 *sāma vā asan lola, 1g ayam*

13 *samāsan*

14. Cf. Tānd 4, 3, 5 *yad itah sāmū yanti, svargam lokam ārabhya yanti*

15. *amita*

16 *āsanta*

17 Cf Tānd 4, 3, 5 *yad rcā punar āyanti, asmin loke pratisthanti*

18 I.e. the ten Dvādaśāha-days immediately before the Mahāvratā-day, with which the session of the Gavāmayana comes to an end Cf Caland, Introduction to Ārseyakalpa, p XXV, for the complete scheme of the Gavāmayana

19 Cf Tānd 4, 3, 6 *yat sāmū 'vasi, jeyur ara svargūl lokāt padyeran ; yad 1cam anusri jeyur, nāsi jeyur asmūl lokāt.*

### Translation:—

The Abhivarta-sāman is the Sāman of the Brahman By means of the Abhivarta-sāman the gods turned themselves (*abhyavartanta*) to these worlds That is why it is called the Abhivarta-sāman The reason why the Abhivarta-sāman is the Sāman of the Brahman is that they may turn themselves to these worlds The Abhivarta-sāman is Prajāpati and the metres the creatures This same Prajāpati continually places seed in the creatures They laud by means of the same Sāman on different verses The seed, forsooth, is placed therewith Therefore (one male) places seed in many females Afterwards the verses remain the same (but) the Sāman varies There the seed placed, forsooth, is made to be born Therefore the same female gives birth to many They laud on different (verses) by means of the same Sāman for those who make a journey see various things Afterwards the verses

remain the same (but) the Sāman varies. The worlds which they continually mount upon in going away from here by means of the Pragāthas, they again continually dismount from in coming back from there by means of the Sāmans. This world is the verse (ṛc) and yonder (world) the Sāman. In that they go away from here taking hold of the Sāman, they go away taking hold of yonder world. If they drop (the Sāman) before the Visuvat-day, they would be cut off from yonder world. In that they come back from there taking hold of the verse, they come back taking hold of this world. If they drop (the verses) before the Dvādaśāhīya-days, they would be cut off from this world.

### Fragment XXXIV.

Sāyana on Tānd IV 5 14

The corresponding Jaiminīya passage (JB II 384=386 according to Caland's enumeration) has been already pointed out by Caland, *Over en Uit het JB*, p. 6. The whole section of JB is however being published here for the first time.

svarbhānur<sup>1</sup> vā āsura<sup>2</sup> ādityam tamasā 'vidhyat, tam devās ca rsayaś cā<sup>3</sup> 'bhīśajyams, ta etāni svarāny apaśyams, tair enam asprnvan, yad asprnvams<sup>4</sup> tat svarānām svaratvam<sup>5</sup>, tad yad etāni svarāni bhavanty, ādityam evai 'te sprnvanti, yādr̥g aha vai manuṣyo devebhyaḥ karoti tādr̥g asmai devāḥ kurvanti, tad yad etāni svarāni bhavanty, ātmānam evai 'tair sprnvate, saptadaśāḥ svarasāmāno bhavanty, ekavimśo visuvān, prajāpatir vai saptadaśo, 'sāv āditya ekavimśaḥ, pitrai 'va tat putram paryūhanti; pitā hi putrāya kantamah<sup>6</sup> putro hi pitre kantamo, yad atrā 'nyam stomam avadadhyuh<sup>7</sup> prā 'sau tam tejasā dahed, agnir vaiśvānarah prajā ādadita<sup>8</sup>, sad ete svarasāmāno bhavanti, sad rtava, rtusv evai 'nān<sup>9</sup> adhyūhante, tasmād esa tūn rtūn daksina<sup>10</sup> 'ti tūn udan, sa yathā putrah pitr̥n anusañcaret tādr̥g evai 'tad, ajāmīṭāyā<sup>11</sup>, ajāmī hi putrah pitr̥n anusañcarat<sup>12</sup>, athai 'tau viśvajidabhiṣṭāv abhitah stomānām vīryam, vīryeṇa ha vā etau viśuvantam dadhratus<sup>13</sup>,

JB { tad āhuh stomakrt<sup>13</sup> kartam<sup>14</sup> iva vā  
 Śāt Br { tad āhuh stomakrt kartam<sup>15</sup> iva vā

JB { etat stomā yanti yat trayastrimśāt saptadaśam  
 Śāt Br { etat stomā yanti yat trayastrimśāt saptadaśam

JB { upayanti 'ti<sup>16</sup>, <sup>17</sup> purastād eva prsthyasya sadahasyā  
 Śāt Br { upayanti 'ti, purastād eva prsthyasya sadahasyā

JB { 'bhijitam upetya prsthyasyai 'va sadahasya  
 Śāt Br { 'bhijitam upetya prsthyasyai 'va sadahasya tasya

JB { yan madhye saptadaśam ahas tad uparistāt  
 Śāt Br. { yan madhye saptadaśam<sup>18</sup> ahas<sup>19</sup> tad uparistāt

JB { trayastrimśasya paryūhejus, tat saptadaśād eva  
 Śāt Br { trayastrimśasya paryūhejus, tat saptadaśāt

JB { saptadaśam upayanti<sup>17</sup>, samāt samam stomakrt<sup>20</sup>  
 Śāt Br. { saptadaśam upayanti, samāt samam stomakrt<sup>20</sup>

JB { tatra stomā yanti, nā 'rtum ārcchanti<sup>21</sup>  
 Śāt Br { tatra stomā yanti 'ti

### Notes —

1. *svargānūr*

2 Cf Tānd. 4, 5, 2.

3 *carṣayasyā*

4 The root *ṣpi-* has been here apparently connected with *svara* ! But our passage does not stand alone in this respect. Cf KB 24, 3 *tad yad aspiṇvata tasmāt svarasāmānah* Cf note 5 The connection with *ṣpi-* has been facilitated by the fact that besides *svara* these Sāmāns are also called *ṣpara* and *para* Cf Caland's note on Tānd 4, 5, 1

5 Cf GB 1, 5, 14 *tad yat svarati tasmāt svaras, tat svarasya svaratram*, AB 4, 19, 1 *ṛtūn vai lokān svarasāmābhir aspiṇvanti, tat svarasāmātram*

6 *lantama* seems to be a hap leg

7 *avaddhyuh*

8 Apparently this same passage, which reappears in fragment XXXV, has been translated by Caland in his note on Tānd 4, 6, 9 by "Agni Vaiśvānara would destroy the creatures" Perhaps Caland has read *ādahīla* instead of *ādadhīla*, but *dah-* with *ā-* is quite unknown

9 'nant

10. Cf TS 5, 5, 6, 2 *anucaravatī bhavati, aṅmītiāya*

11. The proper meaning of these two sentences remain obscure to me. Perhaps it is meant that as the sons follow the fathers to avoid monotony, so does the sun change its course from south to north

12. The ms has *dadharitū*

13. *stomakṛm* That it has to be read *stomakṛt*, whatever it may mean, is proved by the last sentence in this section The only way to explain this word is to take it to be an adverb of the type *saḥṛt*, *pañcakṛt* etc.

14 *taṭram*

15 Sāyana's reading of the Śātyāyana text is hopelessly corrupt *tad āhuh stomatīam saṭram* The suggested reading is based mainly on Tānd 4, 5, 13, *tad āhuh karlaprashanda va vā esa* etc

16. The cause of "falling into a pit" has been explained by Caland in his note on Tānd. 4, 5, 13

17. These two sentences have been translated by Caland in his note on Tānd 5, 4, 14

18 *saptadāśas*

19. Restored

20 See above, note 13

21 *ārechatī* Cf AB 2, 31, 5 *sa ha vāva tām ārtīm īcehatī.*

# Translation —

The Asura-born Svarbhānu struck the sun with darkness. The gods and the ṛis healed him. They saw these svara (-sāman days) By means of them they delivered him. Because they delivered (by means of them) the svarasāmans are called so. In that there are these svarasāman (days),, they deliver the



sun. As the man does to the gods, so do the gods to the man. In that there are these svarasāman (days) they deliver themselves. The svarasāman (days) are seventeen-versed; the visuvat day is twenty-one-versed. Seventeenfold is Prajāpati and twenty-one fold is yonder sun. In this way they fortify the son by means of the father. The father is most tender to the son and the son is most tender to the father. If they were to use another (i.e. other than seventeen-versed) stoma here, yonder (sun) would burn it by its heat and Agni Vaiśvānara would take away the progeny. The svarasāman (days) are six, the seasons are six. On the seasons forsooth they set them up. For that reason this (sun) travels three seasons to the south and three seasons to the north. As the son follows the fathers, so is this too, for the sake of variedness. Variedly, forsooth, follows the son the fathers. Now these, viz. the Viśvajit and Abhijit, are the strength of stomas, on both sides. By strength, forsooth, they uphold this (visuvat day). They say. "In that they undertake a seventeen-versed day after a thirty-three-versed day, the stomas, forsooth, fall, as it were, into a pit in this way." 'Having performed the abhijit before the prsthya-sadaha, they should bring round the middle day of the prsthya-sadaha, that of seventeen-versed stoma, after (the last day of this sadaha), the thirty-three-versed one, in this way they undertake after a seventeen-versed day (viz. the one of the sadaha) a seventeen-versed day (i.e. the first svarasāman day)' (Caland). Thus the stomas proceed from equal to equal and do not fall into misfortune.

### Fragment XXXV.

Sāyana on Tānd IV 6 5

Caland (Over en Uit het JB, p. 6) has already pointed out the corresponding Jaiminīya passage (JB II 387=389 according to Caland's enumeration). The whole section of the JB is however being published here for the first time.

Śāt Br {	ekavimśo visuvān bhavati, ekavimśo vā
JB {	ekavimśo visuvān bhavati, ekavimśo vā <sup>1</sup>

Śāt Br { asya bhuvanasya viśuvān , dvādaśa māsāh,  
JB { asya bhuvanasya viśuvān , dvādaśa māsāh,

Śāt Br. { pañca rtavas, traya ime lokā, asāv āditya,  
JB { pañca rtavas, traya ime lokā, asāv āditya

Śāt. Br { ekavimsāh , sarvasmin vā eso 'dhi pratisthitah<sup>2</sup>  
JB. { ekavimsāh , sarvasmin vā eso 'dhi pratisthitah<sup>2</sup> ,

Śāt Br { yady asminn adhi pratisthanti 'ti  
JB { tad yasminn esa sarvasminn adhi pratisthitas

Śāt Br { tasmīn sarvasminn adhi pratisthāme 'ti ,  
JB. { tasmīn sarvasminn adhi pratisthāme 'ti , tasmād vāyavyā 'nustup  
pratipad bhavati<sup>4</sup> , vāk ca vai vāyus ca 'tam devatānām ānaśānau<sup>4</sup> ,  
tāv āyāmai 'tam<sup>5</sup> devatānām ānaśānau , tābhyām enam āśnavāmahā  
iti , yad dha vāyur na paveta prā 'sāv idam tejasā dahed, agnir  
va śvānarah prajā ādadita<sup>6</sup> , vāyavyā pratipad bhavati agner eva  
vaisvānarasya śāntiā apradīhāya , tad āhur vi 'va vā ete prānair  
rdhyante<sup>7</sup> ye pāvamānibhūh pratipadyanta iti , prāno<sup>8</sup> vai vāyuh, prānair  
eva tat samrdhyante , vāyo śukro ayāmi ta iti (SV II 978=RV.  
IV 41 1 ) , śukravati bhavati , śukriyam<sup>9</sup> hy etad ahar , madhvo agram  
divistisv iti (Ibid ) , tad u madhavyā agryā brahṇavarcaśno bhavanty;  
ā yāhi somapītaya iti (Ibid ) , saumī tena pāvamānī kriyate<sup>10</sup> , spārho'  
deva nyutvate 'ty (Ibid ) , asau vai spārho , 'nnam nyutvad , etam  
eva tad annādyenā 'bhyupayanti<sup>11</sup> , yo<sup>12</sup> vai śreyāmsam āharann  
upaiti prati vai sa tam nandaty<sup>13</sup> ; atha ya enam<sup>14</sup> anāharann upaiti na  
vai sa tam pratinandati<sup>15</sup> , tad yad esā vāyavyā 'nustup pratipad  
bhavaty esa nah pratinandād, etam rdhnavāme 'ti , tad u vā āhuh .  
pavasva vāco agriya (SV II 125=RV IX 62, 25 ) ity eva pratipat  
kārye 'ti<sup>16</sup> , vāg vā<sup>17</sup> iyam vitatā yad ime lokās , tasyā 'do 'gram tapāti  
yad asāv ādityas , tad yad esā pavasva vāco agriya iti pratipad  
bhavaty etam evai 'tad etayā 'bhipratipadyante , sa yathā 'tmanā  
'tmanam ārabhetai 'vam evai 'nam etat svena rūpenā 'rabhante<sup>18</sup> ,  
yat tv evai 'tat padam pavasve 'ty avastāt paryūdham bhavati tenā  
'yam vāyur avastāt paryūdhan pavate 'nirdāhāya<sup>19</sup>

## Notes --

1 *va*

2 Sāyaṇa's quotation of the Śātyāyana passage in the Tānd- Commentary is extremely corrupt *esotī pratīsthītalī* The JB-ms reads *esā 'smīnn edhī pratīsthītalī*

3 *bhāvanti.*

4 Cf Tānd. 4, 6, 7 *vāyur vā etam devānām ānaśe.* The participle *ānaśāna* occurs otherwise in AV 2, 1, 5, 6, 47, 3, 19, 56, 3 The perfect is here in the sense of present tense, cf Delbrueck, Altind. Syntax, p 297 and Caland, Introd to Tānd- translation, p. xxviii—This sentence, as well as the preceding one, has been translated by Caland in his note on Tānd 4, 6, 7

5 Reading quite uncertain The ms reads *tānāyāv eta*

6 Translated by Caland in his note on Tānd 4, 6, 9 See, however, note 7, fragment XXXIV

7 *urudhyante*

8 *prāne*

9 *agrīyam*

10 Cf Tānd 4, 6, 10 *āyāhi somapītaya itī saumī pāvamānī*—In this way an apparent anomaly has been got rid of The opening verse of the bahispavamāna-stotra ought to be addressed to Soma, but our author has suggested, for reasons stated above, that a verse addressed to Vāyu should be used instead. Now that this verse addressed to Vāyu contains the word *somapītaye*, it may also be regarded as addressed to Soma <sup>1</sup>

11 *atyupayanti*

12. *ye*

13 *nandanti* Here the reading is not quite certain. Cf however, ŚB 12, 9, 3, 7 *tasmān u śreyāṃsam āgatam praty eva nandanti.*

14 *enam āharan*

15. *pratīnandanti*

16. Cf Tānd. 4, 2, 17 *atho lhalv āhuh pavasva vāca agrīyo ity eva (pratīpat) lāryā* It is however gāyatī and not anustubh. Perhaps for this

reason this other option has not at all been mentioned in connection with the visuvat-day in Tānd 4, 6.

17. *vāśvā*.

18. The exact meaning of this sentence remains somewhat obscure to me.

19 Perhaps it is meant that as the pāda *pavasva* etc stands at the very beginning of the verse it is supported only from 'below'. Now, by the usual analogy, the wind itself is said to blow supported from below.

### Translation —

The visuvat-day is twenty-one-versed The visuvat is the twenty-first in this world The months are twelve, the seasons are five, these worlds are three (in number) and yonder sun is the twenty-first It is established on all things Therefore we too may be established on all those things on which this (sun) is established For that reason an anustubh verse addressed to Vāyu is the opening verse of the (bahispavamāna-stotra) Of the gods Vāc and Vāyu reach it (i.e. the sun) Those two, who among the gods reach it, shall we approach Through those two shall we reach it (i.e. the sun) If the wind did not blow, yonder (sun) would burn this (world, by its heat and Agni Vaiśvānara would take away the progeny. A verse addressed to Vāyu is the opening verse for the appeasing of Agni Vaiśvānara and to prevent burning (by fire) They say these are, forsooth, cut off from their breath who begin with the verses addressed to the (Soma) which is being clarified (Now) Vāyu is breath, they are thus joined to breath (In the verse it is said) "O Vāyu, the bright (Soma) has been offered to thee" (Thus the opening verse) contains the word 'bright' (*śukravatī*) this day is indeed brilliance (*śukrayam*) "The cream of Soma at morning sacrifices." Thus men endowed with divine glory are authorised to drink Soma and are foremost (*agrya*) "Come for the drinking of Soma" In this way (the opening verse) is made (as if) it were addressed to the Soma which is being clarified. "Desirable, O God, by him, who drives with a team (of horses)." Desirable is yonder (sun) and carried by a team (of horses) is food. Thus they come up to him by means of food-eating He, forsooth, who approaches (a superior person) bringing (gifts),—him (the latter) greets in a friendly manner but he who approaches him without bringing (gifts),—him (the superior) greets in a hostile manner. All.

does not greet in a friendly manner. Now that this anustubh verse addressed to Vāyu becomes the opening verse, may he (i.e. the sun) greet us in a friendly manner, we shall make him prosper. Now they say “(The verse beginning with) ‘be clarified as the first of speech’ should be made the opening verse.” These worlds are, forsooth, this speech extended. Its yonder foremost part is shining, namely yonder sun. In that (the verse beginning with) ‘be clarified as the first of speech’ becomes the opening verse, they begin with him (i.e. the sun) by means of this (verse) in this way. As he would take hold of himself by means of his own self, even so they take hold of him by their own form in this way. Now that the verse-foot (beginning with) ‘be clarified’ is supported from below,—therefore this wind blows, supported from below, to prevent burning.

### Fragment XXXVI.

Sāyana on Tānd. IV 6 23 nanu śātyāyanakādīsu “anustupsu bhāsam kāryam” iti drśyate.

An exactly corresponding passage cannot be found in the JB, but, as Caland, Over en Uit het JB p 9, has pointed out, a similar rule—*tad anustubhy eva kāryam*—occurs in JB II 388 (390 according to Caland’s enumeration). This section of the JB is being published here for the first time.

svarbhānur<sup>1</sup> vā āsura ādityam<sup>2</sup> tamasā ‘vidhyat<sup>3</sup>, tam devās ca rsayaś cā ‘bhisajjams<sup>4</sup>, ta etāni divākīrtiyāni sāmāny apaśyams, tair asya tamo ‘paghnams, tad yad etāni divākīrtiyāni bhavanti, ādityasyai ‘vai ‘tais tamo ‘paghnanti, yādr̥g aha vai devebhyo<sup>5</sup> manusyo karoti tādrg<sup>6</sup> asmai devāḥ kurvanṭi, tad yad etāni divākīrtiyāni bhavanti, ātmana evai ‘tais tamo ‘paghnante, bhrājā‘bhrāje pavamānāyor mukhe<sup>7</sup> bhavato, ‘ngebhya evā ‘sya tat tamo ‘paghnanti, mahādivākīrtiyam prstham, vikarnam brahmasāma, madhyata<sup>8</sup> evā ‘sya<sup>9</sup> tat<sup>10</sup> tamo ‘paghnanti, daśastobham bhāsam agniṣṭoma-sāma, śirsata<sup>11</sup> evā ‘sya tat tamo ‘paghnanti, asāv āditya ekavimśo visuvān<sup>12</sup>, tasya divākīrtiyāny eva rāśmayas; tad yad etāni divākīrtiyāni bhavanti, etam

evai 'taiḥ paryūhanṭy, etam samaidhayanti, tad āhuh kena samvatsarasadah svargaloka iti, mūrdhānam<sup>1</sup> divo aratim prthivyā (SV II 490=RV VI 7 1) ity agniṣṭomasāma bhavati 'ti brūyāt, tene 'ty, asau vai divo mūrdhā yo 'sau tapaty, amum<sup>11</sup> evai 'tenā 'bhyārohanṭi, tad āhuh prenavavana<sup>15</sup> te 'smāl lokāc cyavante ya etam abhyārohanṭi 'ty, aratim prthivyā iti bhavaty, ayam vai loko 'ratih prthivyā, asminn evai<sup>16</sup> 'tal loka pratisthanti, daśastobham bhāsam agniṣṭomasāma bhavati, daśāksarā virād, annam virād, virājā evā 'nnādyasyā 'varuddhyā-, īśvarā ha tv anyasmai<sup>17</sup> mūrdhā 'nnādyam<sup>18</sup> haritor<sup>19</sup> ya etāsu mūrdhanvatiṣṭv agniṣṭomasāma kurvantī 'ti<sup>20</sup>, tad anustubhy eva kāryam<sup>21</sup>, vāg vā<sup>22</sup> anustub, annam daśastobham, mukhato vai vāg iyān, mukhata evai 'tad ātmano 'nnādyam dadhate<sup>23</sup>, tasmād anustubhy eva kāryam iti

Notes —

1 *svargānur*

2. *āditya*.

3. *'udhyam*

4 Thus far it is identical with frag XXXIV

5 *deve*

6. *tādug* Prākṛitism !

7. Restored Cf Tand 4, 6, 15 *bhīrjābhrāje pavamānamukhe bhavatah* and Sāyana's comment on it *mādhyaṇḍināḥ bhavayoh pavamānayoḥ mukhe bhrājābhrāje sāmānī bhavatah*

8 Uncertain The ms has *syata* Cf Tānd 4, 6, 15 *mahādīrākīrtiyam ca vīharnam ca madhyato bhavatah* etc

9 *syā*

10 Restored

11 Tānd 4, 6, 15 is more logical in saying *pattah* "from (his) feet," instead of *śīrsatah*, for the bhāsa-sāman is chanted at the end

12 *vīṣṭurās*

13 *mūrdhānam*

14 Uncertain The ms has *taparyyame*

15 Hopelessly corrupt Perhaps to read *pre 'va rā ete 'smāl* Cf ŚB 12 8 3 21=9 2 12=KB 7 9 *pre 'va rā eṣo 'smāl lokāc cyavate*.

16 *gīrat.*17. *amṇyashvāḥ*18. *'mṇādyaṇ'*19. *ḥarito.*20 The two words *amṇyashvāḥ r-ūrdhā* in this sentence are inexplicable.

21. Apparently this sentence has been referred to by Sāyana as occurring in the Śāt. Br See the introductory remarks to this fragment.

22. *r-śrē*

23 The exact sense of this sentence too remains obscure to me.

## Translation —

The Asura-born Svarbhānu struck the sun with darkness The gods and the ṛsis healed him They saw these divākīrtya-sāmāns By means of them they drove away the darkness from it In that there are these divākīrtya-sāmāns, they drive away, forsooth, by means of them the darkness from the sun As the man does to the gods, even so do the gods to the man. In that there are these divākīrtya-sāmāns, they drive away, forsooth, by means of them the darkness from themselves The sāmāns bhrāja and ābhrāja are at the beginning of (mādhyandina-) and (ārbhava-)pavamāna respectively Thus they drive away the darkness from its limbs Mahādīvakīrtya is the prsthā-sāman and vikarna the brahma-sāman Thus they drive away the darkness from its middle The bhāsa-sāman with ten stobhas is the agniṣṭoma-sāman Thus they drive away the darkness from its head

The twenty-one-versed viṣuvat-day is yonder sun and the divākīrtyas are its rays In that there are these divākīrtyas, they, forsooth, support it and make it thrive. Now they say 'How will he who sacrifices for one year (attain) the world of heaven?' One should say "The agniṣṭoma-sāman is (chanted on the tristich beginning with) 'the crest of heaven, the disposer of the earth,'—by means of that" Yonder (sun), which is shining there, is the crest of heaven, by means of it (i.e. the bhāsa-sāman which is the agniṣṭoma-sāman) they mount it (i.e. the sun) Now they say ' they fall away from this world, who mount it' There is (the verse containing the words) 'the disposer of the earth' This world is the disposer of the earth, on this world, forsooth, they thus gain a firm footing The bhāsa sāman with ten stobhas is the agniṣṭoma-

sāman Virāj is of ten syllables and virāj is food—it is for the sake of attaining food-eating through virāj. Those who chant the agnistoma-sāman on the verses containing the word 'crest' (*mūḍha*) are in a position to carry off food-eating . . . . . It (i.e. the agnistoma-sāman) ought to be chanted on anustubh verses. Anustubh is speech and furnished with ten stobhas is food. From the mouth, forsooth, goes out the speech and thus into their own mouth they put food-eating. Therefore it (i.e. the agnistoma-sāman) ought to be chanted on anuṣṭubh verses.

### Fragment XXXVII.

Upagranthasūtra I 10=Rudradatta on Āp Śr 14. 2, 3, 14.

The Upagranthasūtra I, 10 contains the very short passage *abhivyucched ity eva śātyāyanībrāhmanam*, and Rudradatta on Āp Śr 14 2 3 14 quotes this passage from the Upagranthasūtra *taḍ uktaṃ upagranthakāreṇa abhivyucched ity eva śātyāyanībrāhmanam bhavati*. Thus we have only one word of the Śāt Br, but from the context, in which it has been quoted, it is quite clear that the corresponding Jaiminīya passage is to be sought in JB I, 348 as Caland (Over en Uit het JB p 6) has already pointed out. This section of the JB. is being published here for the first time as far as possible.

yadī sāmīsatrād uttiṣṭheyur viśvajitā 'tīrātreṇa sarvapṛsthēna sarvavedasena<sup>1</sup> yajeran<sup>2</sup>, itavo vai pṛsthāni, samvatsara itavas, tenai 'vai 'sām<sup>3</sup> samvatsara āpto bhavaty, atha yā dakṣiṇā dadati tābhīr atiprayuñjate<sup>4</sup>, 'tho khalv āhur ya evā 'yam vaiśvānarah prāyanīyo 'tīrātras tenai 'va yajerann ity, ahorātre vai parivartamāne samvatsaram āpnutas, tenai 'vai 'sām samvatsara āpto bhavaty, atha yā dakṣiṇā dadati<sup>5</sup> tābhīr atiprayuñjate<sup>6</sup>, yady ekasmin paryāye 'stute 'bhivyucchet pañcaśābhīr hotre stuyuh, pañcabhīr itarebhyah<sup>7</sup>, yadī dvayoh paryāyayor astutayor abhivyucched dhotre ca maitrāvarunāya ca pūrve stuyur, brahmane cā 'cchāvākāya co 'ttare<sup>8</sup>, yadī sarveṣu paryāyesv astuteṣu<sup>9</sup> abhivyucchet, ṣaḍbhīr hotre stuyus, tīṣbhīr tīṣbhīr itarebhyah sarvebhyah<sup>10</sup>



## Notes :—

1. The full meaning of this word has been made clear by Sāyana on Tāṇḍ 9, 3, 1. *sarvavedasena vedaḥ itī dharmasūtra. sarvadakṣinātrakena.*

2 Cf Tāṇḍ. 9, 3, 1. *ṣaḍ: sār. itthā'het. vīśvānāśa 'itratrena ṣojeta sarvavedasena*

3 *reṣām*

4 Cf. Tāṇḍ 9, 3, 2. *ṣa id dakṣiṇā dadāti tābhīr atiprayāñte.* The last word has been elaborately explained by Sāyana: *ṣa eva dakṣiṇāḥ dātāḥ tābhīr sattraṁ atīya prayatīrāt bharatṣ, ceterā 'pi sattrād adhīlāṁ phalaṁ aṣṭa lābhyata ity ul lāṁ bhavati*

5 *dadāti.*

6 *abhiprayāñjate*

7. Cf Āp. Śr. 14, 23, 14. *ṣaḍy cetera, pañcadakṣiṇīr hotre ityṣṭ, pañcabhīr pañcābhīr itarebhṣṭ*

8. Cf Āp. Śr. 14, 23, 13. *ṣaḍ dṛābhṣām, hotre naitrāraruṇāya ca pūrvāraṇa paryāṇe ityṣṭ, brāhmaṇāḥ cāpīne 'cchātṛāḥ ca 'ttaraṇin.*

9 *parjāṣṭu stuteṣu.*

10 Cf Āp. Śr. 14, 23, 12. *ṣaḍ sarvā rātriparyāṇaḥ astūtar abhiprayāñte, sadbhīr aindrāraṇāḥ itarebhṣṭ, itarebhṣṭ itarebhṣṭ itarebhṣṭ.*—Another sentence follows, but it is too corrupt even to be quoted.

## Translation:—

If they rise from the middle of a session, they should perform a viśvajit-overnight rite with all the pṛsthas, at which all property is to be given away as sacrificial fee. The pṛsthas are the seasons and the seasons are the year. Through it (i.e. the viśvajit-overnight rite) the year is obtained by them. Now by the sacrificial fees they give, they even exceed (the session). Now they say: "It is the viśvānara-prāyaṇīya-overnight rite which they should perform" Day and night revolving pervade the year. Through it (i.e. the viśvānara-prāyaṇīya overnight rite) the year is obtained by them. Now by the sacrificial fees they give, they even exceed (the session).

If the day breaks when one (i.e. the last) round is unchanted, they should chant for the Hotr on fifteen and for each of the others on five (verses). If the day breaks when two rounds are unchanted, they should chant for the Hotr and the Maṭrāvaruṇa on the first (round) and for the Brāhmaṇacchamsin and the Acchāvāka on the last (round). If the day breaks when all the rounds are unchanted, they should chant for the Hotr on six and for each of the others on three (verses).

### Fragment XXXVIII.

Upagranthasūtra II 1 apī girim dhāveyur itī śātyāyanībrāhmanam.

The corresponding Jaiminīya passage is to be found in JB I. 354 as Caland has already pointed out (Over en Uit het JB, p. 6). This section of the JB is being published here for the first time. For parallels Cf. Caland's note on PB 9. 5. 1.

yady akṛitam<sup>1</sup> rājānam apahareyur<sup>2</sup> ā vettor<sup>3</sup> iccheyur , apī girim dhāveyur<sup>4</sup> yad<sup>5</sup> dīksita eva tāvad āsita , yadi kṛitam apahareyur yam eva tāvad cā 'dhiḡatyā 'bhīsunuyur , yenaī 'vā 'sya<sup>6</sup> pūrvakrayena<sup>7</sup> kṛito bhavati tenaī 'vā 'syā 'yam kṛito bhavati , somavikrayine<sup>8</sup> tu kīncit kam deyam<sup>10</sup> ne 'n no 'bhīsavō hato 'sad itī<sup>11</sup> , yadi tam na vindeyur babhrutūlānī<sup>12</sup> phālguṇāny abhīsunuyur , <sup>13</sup>indro vrtram vajrenā 'hams , tasya yo nastah somo niradravat tāny eva babhrutūlāny abhavan<sup>14</sup> , atha yo vapāyā utkhedanatas tīni rohita-tūlānī<sup>14</sup> , tasmād babhrutūlāny<sup>15</sup> evā 'bhīsutyaṇī medhīatarāny<sup>16</sup> , asuryas, tenā 'nabhisutya ity āhur<sup>17</sup> , asuresu vā idam agra āsīt , tad devā abhiḡityā 'tman<sup>18</sup> akurvata , tasmād abhīsutya eve 'ti <sup>19</sup>yadi tam<sup>20</sup> na vindeyur ūtikān<sup>21</sup> abhīsunuyur , indro vrtram vajreṇā 'dhiyasya nā 'śrīṣi<sup>22</sup> 'ti manyamānah , sa ūtikān eva prāviśat , tasmai ta evo 'tim avindan<sup>19</sup> ; ūtir vā etasya naśyati yasya rājānam apaharanty, ūtim evā 'smai vindanti , yajñasya vai yatra śiro 'chidyata, tasya yo rasah prānedat<sup>23</sup> , ta cvo<sup>24</sup> 'līkā abhāvams , tam u tad yajñam eva pratyakṣam abhīsunvanti yad ūtikān , yadi tan<sup>25</sup> na vindeyuh

## Notes --

- 1 A *yadyatirīlām* 2. A *upahareyur*
- 3 A *āvetlon*, C *āvektor*
- 4 The JB-mss are hopelessly corrupt A *apī bhīrindhuvēyu*, C *apī kīrindāveyur*
- 5 A. *dya* C *deest*
- 6 Caland in his note on Tānd. 9 5 2 quotes this sentence from the JB, but he reads *yenai 'vā 'syā 'yam* etc
- 7 A *pūrvatrāyana*, C *pūrvakāyana*
- 8 C. *tainai* 9. *somavikrāyine*.
- 10 Cf. Tānd 9 5 2 *somavikrāyine tu kvīcid dadyāt*.
- 11 Here the transcript of the JB. used by me is hopelessly corrupt *neṃnobhīsaheṛāttosad*. I have taken the reading given by Caland in his note on Tānd 9 5 2, where he quotes this sentence from the original ms
12. A *vasikūlāni*, C *bahikūlāni*.
- 13 Only in C
- 14 A *rohitaikūlāni*, C. *rohitaikulāni*. Cf Tānd. 9 5 7 *yo vapāyā utkhinnāyāh (samadhāvat) tāni lohitaikūlāni*.
- 15 A *basikūlāny*, C *bahrakulāny*
- 16 Similarly Tānd 9 5. 7, K. 34, 3 : 37, 18—19
- 17 Cf K 34, 3 37, 19—20 *somo vā eso 'surya iva tu, tasmān nā 'bhīsutyah*
- 18 *āmān*
- 19 The whole passage has been quoted by Caland in his notes on Āp Śr 14, 24, 12 and Tānd 9, 5, 4
20. A *yatem* See note 25 21 A *utikāmān*; C *itikhān*
22. A *imrsī* —Exactly so AB 3, 15, 1
- 23 A *pranānedat*, Cf. K 34, 3 37, 19 *yo grīvābhyaḥ pravṛdhābhyo rasah samasavat tāny āryunāni babhrutūlāny abhavan*.
24. A *ta haro*
- 25 The mss unanimously read *tam*.

**Translation —**

If they (i.e. some rivals) take away king (Soma) before it is bought, they should search till they find some. They should run into the mountain (to fetch Soma) if (the sacrificer) had been consecrated. If they (i.e. some rivals) take it away after it has been bought, they should obtain any and every Soma and press it. It becomes purchased for him (i.e. the sacrificer) by that with which it was purchased for him at the first time (i.e. no new purchase has to be made). Yet something should be given to the Soma-seller "lest our pressing be smitten". If they do not find it (i.e. real soma) they should press brown-husked phālguna-plants. Indra struck down Vṛtra with thunder. The Soma which flowed out of the latter's nose became the brown husks. Now the (Soma which flowed out when) the omentum (of Vṛtra) was torn out is the red-tufted (phālguna-plants). Therefore the brown-tufted ones are more fit for sacrifice and should be pressed. They say "(The Soma) is Āsuric and therefore not fit to be pressed". All this (to be sure) formerly belonged to the Asuras. But the gods conquered all this and made it their own. Therefore (the Soma) is fit to be pressed. If they do not get it (i.e. the Soma) they should press ūtika-plants. Indra having hurled the Vajra at Vṛtra thought "*I have not laid him low*". He entered into the ūtika-plants. They procured him protection. His protection is, forsooth, destroyed whose king (Soma) they take away, for (the ūtika-plants) indeed procure him protection. Where the head of the sacrifice was cut off and the juice flowed out of it—that (juice) became indeed the ūtika-plants. Now they indeed press the sacrifice itself when they press the ūtika-plants, when they do not get it (i.e. the Soma).

## Fragment XXXIX.

Upagranthasūtra II 1 Kautsāya tu kiñcit kam deyam iti Śātyāyanībrāhmaṇam.

The corresponding Jaiminīya passage is to be found in JB I 354 (see Fragn XXXIII) —*somavikrayine kimcit kam deyam* Thus instead of *lautsāya* of the Śāt Br. we have *somavikrayine* in JB But as these two words are synonymous, this difference is easily explained Caland has thrice quoted this sentence of the JB Kuhn-Festschrift p 70, Over en Uit het JB p 7, and note 2 to Tānd 9, 5, 2 Only at the last mentioned place he gives the correct reading *somavikrayine*, otherwise he reads *somakrayine* For some reason or other Caland seems to have read *somakrayine* also in Tānd 9, 5, 2 although the text has *somavikrayine*, for he translates the word by "soma buyer".

## Fragment XL.

Upagranthasūtra VIII 2

An exactly corresponding passage cannot be found in the JB., but Caland (Over en Uit het JB p 7) has pointed out a similar passage in JB II 80 which has been already published by Oertel JAOS 18, p 36.

JB tāṃ ha vā eke yathādaivatam āhvayanti ,

JB { sarvāgneyīm agniṣṭuta, andrīm indrastomasya,  
Śāt Br { āgneyīm agnistuto.

JB { vaiśvadevīm vaiśvadevasya, aniruktām aniruktasya  
Śāt Br { 'niruktām aniruktesu, vaiśvadevīm vaiśvadeve.

## Fragment XLI.

Hiranyakeśipīrmedhasūtra I 4.

The corresponding Jaiminīya-passage (JB I 47) has been already published by Oertel, JAOS 19, p 104.

Śāt. Br	{	athai 'nam udare vidārya nīrāntram	
JB	{	nakhān nīkṛtya nīrāntram kurvanti , nīrāntram	
Śāt Br	{	nīspuṛīsam	kṛtvā 'vaṭe
JB	{	kṛtvā nīspuṛīsam kurvanti , nīspuṛīsam kṛtvā pāmsubhīh	
Śāt Br	{	puṛīsam avadhāya prakṣālya sarpīṣā pūrayati 'ti	
JB	{	kūpe puṛīśān abhisamvapanati	

There is nothing like literal agreement here

Apparently this same passage of the Śāt Br has been quoted in the still unpublished Āpastambapīrmedha-Sūtra II 1=Āp. Śr S , 21, 2, 1 (see Caland's translation)

## Fragment XLII.

Āpastambaśrautasūtra V 23 3.

The corresponding Jaiminīya passage (JB I. 38) has been already published by Oertel, JAOS 18, pp. 40-41.

Śāt Br.	{	trayodaśarātram ahatavāsā yajamānah	
JB	{	svayam ahatavāsā yajamānah svayam	
Śāt Br	{	agnihotram juhuyād ,	aprasavasann
JB	{	agnihotram juhuyād ,	ajasresv agnisv aprasasan
Śāt Br.	{	atraya 'va somena	paśunā ve 'ṣtvā
JB	{	trayodaśīm rātriṃ somena vā paśunā ve 'ṣtvo	
Śāt Br.	{	'gnīn utsṛjati yathā suyavasān kṛtvā prājyāt	
JB.	{	'tsrjeta yathā sāvasān kṛtvā prārjayet	
Śāt Br	{	tādrk tat	
JB	{	tādrk tat.	

## Fragment XLIII

### Anupadasūtra I 8

The corresponding Jaiminīya-passage (JB II 130) has been pointed out by Caland in *Over en Uit het JB*, p 6 and published in 'Auswahl' p 165

Śāt Br { atirtham vai dakṣinānām prātaḥsavanam,  
JB { atirtham vai prātaḥsavanam dakṣinānām,

Śāt Br { atirtham trītyasavanam , mādhyandina eva  
JB { atirtham trītyasavanam , mādhyandina eva

Śāt, Br { savane dadyāt , tad devatīrtham, tad āyatanam.  
JB. { savane dadyāt , tad devatīrtham, tad āyatanam

1

## Fragment XLIV.

### Anupadasūtra II 9

The corresponding Jaiminīya-passage (JB I 330) has been pointed out by Caland in *'Over en Uit het JB'*, p 6 and published in 'Auswahl', p 125.

Śāt Br, { 'yāvat stobhed' iti ca śātyāyanakam  
JB. { yāvat stobhet tāvat prthivyām hastau syātām.

## Fragment XLV.

### Anupadasūtra II. 9

The corresponding Jaiminīya passage (JB I 332) has been pointed out by Caland in "Over en Uit het JB" p 7 and published in "Auswahl", p 126

Śāt Br { svaḍṛśam prati nirāha  
JB { svaḍṛśam iti nirāha.

## Fragment XLVI.

Anupadasūtra III 2.

The corresponding Jaiminīya-passage (JB. I 218) has been pointed out by Caland in "Over en Uit het JB ", p 7 and published in "Auswahl", p 85

Śāt Br	{	suvrktibhīr	ayam loko, nīmādanam
JB	{	suvrktibhīr itī vā	ayam loko, nīmādanam
Śāt Br.	{	antarīkṣam, bhāresv	asau
JB	{	ity antarīkṣam, bhāresv ā ity	asau

## Fragment XLVII.

Anupadasūtra V. 9.

The corresponding Jaiminīya-passage (JB II 83) has been pointed out by Caland in "Over en Uit het JB ", p 7 and published in "Auswahl", p. 146.

Śāt. Br.	{	dvādaśam mādhyandinam savanam trivrtī abhītah
JB.	{	dvādaśam mādhyandinam savanam bhavati ,
		.. . etābhyām eva trivṛdbhyām savanābhyām itaś
		co 'rdhvam itaś cā 'vāñcam garam vyasyate.

## Fragment XLVIII.

Anupadasūtra VII. 8

Caland has pointed out that the Anupadasūtra VII 8 contains the following Śātyāyana-passage (Over en Uit het JB. p 7) tad vā udgātur eva himkāram anu himkuryus , tad yanmany (sic) angāni pratidadhātī.

Corresponding passages in the JB have also been pointed out by Caland (loc. cit)

- (1) JB II 405 (=407 according to Caland's enumeration) .  
udgātur himkāram anu himkurvanti
- (2) JB II 406 (=408 according to Caland's enumeration) .  
tasmād ātmann angāni pratihitā.



These two sections of the JB are being published here for the first time.

te sakṛd eva sarve hīmkurvanti , tasmāt purusah samṛddho<sup>1</sup> jāyate ;  
 udgātur hīmkāram anu hīmkurvanti ; tasmād ātmano vasam āgamayanty<sup>2</sup> ,  
 adhvaryus trivṛlā śīrṣṇā gāyatreno 'dgāyatī- , 'dam tac chīrah pratīdadhāti ,  
 tasmād idam śīrah pratīhitam , parācībhir apunarabhyāvartam<sup>3</sup> , tasmād idam  
 śīrah parān devanetrī<sup>4</sup> , navabhir udgāyatī , tasmād idam śīro na medyato  
 'numedyatī , na kṛsyato 'nukṛsyatī<sup>5</sup> , maitrāvarunah pañcadaśapakṣena brhato  
 'dgāyatī- , 'mam tad bāhum<sup>6</sup> pratīdadhāti , tasmād ayam bāhuh pratīhitah ,  
 parācībhir apunarabhyāvartam<sup>7</sup> , tasmād idam bāhum sam cā 'ñcatī pra ca  
 sārāyatī , tīsrāh satīh<sup>8</sup> pañcadaśa karotī tasmād ayam bāhur medyato  
 'numedyatī , kṛsyato 'nukṛsyatī<sup>9</sup> , [405] nestar 'kavimsena pucchena bhadreno  
 'dgāyatī- , 'dam tat puccham pratīdadhāti , tasmād idam puccham pratīhitam ,  
 parācībhir apunarabhyāvartam<sup>10</sup> , tasmād idam puccham sam cā 'ñcatī pra ca  
 sārāyatī , tīsrāh satīr<sup>11</sup> ekavimsatim karotī , tasmād idam puccham medyato  
 'numedyatī kṛsyato 'nukṛsyatī , udgātā pañcavimśenā 'tmanā rājaneno 'dgāyatī- ;  
 'mam tad ātmānam pratīdadhāti , tasmād ayam ātmā pratīhitah , parācībhir  
 apunarabhyāvartam<sup>12</sup> , tasmād idam ātmānam sam cā 'ñcatī pra ca sārāyatī ,  
 tīsrāh<sup>13</sup> satīh<sup>14</sup> pañcavimśatim karotī<sup>15</sup> , tasmād ayam ātmā medyato 'numedyatī ,  
 kṛsyato 'nukṛsyatī , 'sta ekakayā 'stutayo 'dgātāram upasamāyanti , tībhir  
 udgāto 'dgāyatī , ātmann eva tad angāni pratīdadhāti , tasmād ātmann angāni  
 pratīhitā<sup>16</sup> , 'tmano 'ttamayo<sup>17</sup> 'dgāyatī , tasmād idam ātmana ud iva śete.

## Notes —

1 *saṃvṛddho*

2 *āgamayanty* — The Udgātr sings the Rājana sāman (see below) which is the trunk (*ātman*) of the Mahāvratā-laud. Now, in that the other priests, who in the same way chant various other 'limbs' of the laud, follow the Udgātr in making hīmkāras, they but make the other limbs of the body dependent on the trunk

3 Of all the sāmans chanted in course of the Mahāvratā-laud the Gāyatra-sāman alone is chanted on unpeated verses, it is chanted on 9 different verses (see Caland on Tānd 5, 1, 2) In all other cases however,

although the *stomas* vary from 15 to 25, only one tristich is used which is made to yield the required number by means of repetition (*viṣṭuti*)

4 Corrupt. Perhaps to read *parān evaṣṭi*.

5. Cf Tānd 5, 1, 7, TB 1, 2, 6, 3—This sentence of the JB has been quoted by Caland in his note on Tānd 5, 1, 6.

6 *bāhuh*

7. The ms persistently reads *parācībhiḥ punar abhyāvartam* which is however impossible. We have to change either *parācībhiḥ* into *aparācībhiḥ* or *punar* into *apunar*. As the word *a-parācībhiḥ* however is not known otherwise, I have preferred the latter emendation.

8. The word *saṭi* is nowhere else used in the sense of 'verse'. But as the ms. consistently gives this reading it cannot be changed. Literally it can be translated by "Wesenheit".

9. This sentence has been translated by Caland in his note on Tānd. 5, 1, 7.

10 *abhyāvṛtta*

11. *tiṣṭo*

12. *karomīti*

13. This portion has been quoted by Caland in his note on Tānd 5, 6, 4.

14. Caland reads *pratihetāny*, perhaps because neut plur. in *-ā* is otherwise unknown in Brāhmana prose (Wack III p 103, §51 a). Cf. Caland, ZDMG 72. p 17

15. This is Caland's reading. The transcript at my disposal has *'tmanyayottamayo*

### Translation :—

They all make the *hum*-sound only once. Thereby man is born complete. They follow the *hum*-sound of the *udgātr* with the sound *hum*. Thereby they bring (the limbs of the body) under the authority of the trunk. The *Adhvaryu* chants the head of the (Mahāvratā-laud) in *Gāyatrāsāman* on nine verses. Thus he sets the head (on the trunk). Thereby this head is set (on the trunk) (Only) on (verses which) go away for good (they) do not (chant) again and again returning. He chants on nine verses. Therefore this head does not grow

fat when (the trunk) grows fat, and does not become lean when (the trunk) becomes lean. The Maitrāvaruṇa chants the Brhat-sāman on fifteen fold stoma. Thus he sets the arm (on the trunk). Thereby the arm is set (Only) on (verses which) go away for good (they) do not (chant) again and again returning. Therefore in this world one can fold the arm together and also stretch it out. He makes (by repetition) fifteen verses out of three. Therefore the arm grows fat when (the trunk) grows fat, and becomes lean when (the trunk) becomes lean. The Nestr chants the tail (of the Mahāvratā-*laud*) in the Bhadrā-sāman on twenty-one verses. Thus he sets the tail. Thereby this tail is set (on the trunk) (Only) on (verses which) go away for good (they) do not (chant) again and again returning. Therefore in this world one can fold the tail together and also stretch it out. He makes (by repetition) twenty-one verses out of three. Therefore this tail grows fat when (the trunk) grows fat and becomes lean when (the trunk) becomes lean. The udgātṛ chants the trunk (of the Mahāvratā-*laud*) in Rājana sāman on twenty-five verses. Thus he sets the trunk. Thereby the trunk is set (Only) on (verses which) go away for good (they) do not (chant) again and again returning. Therefore in this world one can fold the trunk (of the body) together and also stretch it out. He makes (by repetition) twenty-five verses out of three. Therefore this trunk grows fat when (the man) grows fat and becomes lean when (the man) becomes lean. They go near the Udgātṛ with one stotṛiya verse still unchanted (i.e. let that last verse be chanted by the Udgātṛ). The Udgātṛ chants them (i.e. the last stotṛiya verse of every chant). Thus he joins the limbs to the trunk. Thereby the limbs are joined to the trunk. He himself chants the last verse (left over by each of the others). Therefore in this world one lies on the trunk(?).

Cf Tānd 5, 1, 1 ff and 5, 6, 1 ff

## Fragment XLIX.

Anupadasūtra VII 10,

The corresponding Jaiminīya-passage (JB. II 405) has been pointed out by Caland in "Over en Uit het JB " p 6 and published in "Auswahl", p. 215

Śāt Br { 'haimahā3 idam madhv' iti ca Śātyāyaninām  
JB { haimahā idam madhv ity eva gāyantīh etc

## Fragment L.

Śaṅkara on Vedāntasūtra III 3 26—27

Rāmānuja on Vedāntasūtra IV 1, 1, 8.

The corresponding Jaiminīya-passage (JB I 18, 50) has been already pointed out and published by Oertel in JAOS 18, pp 46-47

Śāt Br. { tasya putrā dāyam upayanti, suhidadh sādhuḥkṛtyām,  
JB { tasya putrā dāyam upayanti, suhidadh sādhuḥkṛtyām,

Śāt Br { dvisantah pāpakītyām  
JB. { dvisantah pāpakītyām

This passage has been wrongly attributed to the Kausītaki-Brāhmana by Maskari on Gautama-Dharmasūtra 4, 33 (p 85)

## Fragment LI\*.

Venkatamādhava on RV. I 23 16

atra śātyāyanakam, tasyai 'sa ślokaḥ —

na tā anyah prataṣatī nai 'nā viṣṇātum arhati |

vahanty asmaḥ sarvato madhuḥsīraghṛtam dadhī ||

\*The following Śātyāyana fragments are without any traceable Jaiminīya parallel.

### Fragment LII.

Venkaṭamādhava on RV I. 23 16 (Only in Bh 's ms)

satsahasrāṇy ambaya itī-, 'mā ha vai 'tā ambayo nāma ityādi

### Fragment LIII.

Venkaṭamādhava on RV II 43 3 (Only in LS ms).

bhadram vadasī tato vāyam brhadvade gr̥he suputrāḥ

### Fragment LIV.

Venkaṭamādhava in his Introduction to RV X 106.

rsayo vai yanta idhmavāham samiddhāram paretam aranya ekam ajahuh,  
so 'kāmayatā 'nūtpateyam (ms 'nūtpateyam), svaigam lokam pratisatrinno  
'bhisamgaccheyam itī (ms 'bhisamgaccheyeti), sa aksata hanta, pratisatrinna  
evam tavānī (?) 'ti

The wording of the Śyāvāśva-legend in JB I 163 ('Auswahl', §54, p 62)  
is very much like that of this quotation, but it is impossible to decide whether  
Venkaṭamādhava has this legend in view or not

The Śyāvāśva-legend of the Jaiminīyas is as follows śyāvāśvam vā  
ārcanīnasam samiddhāram paretam pratisatrinno hitvā svargam lokam āyan,  
so 'kāmayatā 'nūtpateyam, svargam lokam pratisatrinbhiḥ samgaccheyam itī,  
sa etat sāmā 'paśyat, tenā 'stuta etc

### Fragment LV.

Sāyana on Tānd V 4 14

tatra śātyāyanakam śyāsa indra bhūm itī maghavam indra bhūm itī prabhūm  
itī 'ndras tasarapūtā 2345 itī punar punas tasarasthuragityeta (?) ityādikam  
anusandheyam

Caland, *Over en Uit het JB.* p. 6, has pointed out JB. II. 403 as containing the parallel Jaiminīya passage. Judging by the transcript at my disposal, this section of the JB. indeed deals with similar Stobhas in the same connection. But I can find nothing like an agreement between the Śātyāyana-passage quoted by Sāyana and JB. II. 403. Moreover this section of the JB. is so corrupt that I am not in a position to quote it. Cf. Caland's note on Tānd 5, 4, 14 about these stobhas.

### Fragment LVI.

Sāyana's Introduction to AV. (SAV I. p. 33, ll 1-3).

"indrāya satsahasrāny apo 'nnam prajāpatih. prāyacchat, tā ambaya"  
iti śātyāyanakam

### Fragment LVII.

Upagranthasūtra II 8

(somo 'bhīdagdhah) anyābhir osadhībhir abhisamsrjyete 'ti śātyāyani-  
brāhmanam

According to Caland (*Over en Uit het JB.* p. 8) no similar passage can be found in the JB.

### Fragment LVIII.

Hiranyakśīpitrmedhasūtra I. 2 35, 6.

krṣṇagavam syād iti śātyāyanakam.

According to Caland (*Over en 'Uit het JB.* p. 8) there is no similar passage in the JB.

### Fragment LXVII.

Baudhāyanagrhyasūtra II 5 43  
nā 'nuklāyām sāvitrīyām prāśnīyāt.

### Fragment LXVIII.

Anupadasūtra V 8  
ā daśamāt pitāmahāt

According to Caland (Over en Uit het JB p 8.) there is no corresponding passage in JB

### Fragment LXIX.

Anupadasūtra III 11

yena prastauti tat parastāt (var purastāt) pratiharati

Caland could not find a corresponding passage in JB but he says that such a passage may occur in it (Over en Uit het JB p 8) But my search for a parallel passage in the JB -ms has been equally fruitless

### Fragment LXX.

Nidānasūtra VI 3.

ekasyām prathāmāyām ahas (sic) tīrsv adas tīrsu pūvāsv ado 'dhyāsāyām  
iti sātīyāninah

According to Caland (loc. cit ) there is no corresponding passage in JB.

### Fragment LXXI.

Śankara on Vedāntasūtra III. 3 26

audumbarāḥ kuśāḥ

According to Oertel (JAOS. 18 p 47) and Caland (loc cit ) there is no corresponding passage in JB.

## ĀHVARAKA-BRĀHMANA.

Durga on Nirukta 3 21 (Ānand p. 286, ll. 20-21) —

uktam cā 'hvarakānām “brāhmanaspatyābhir agnum upatiṣṭheta”

A similar passage cannot be found in the extant Brāhmanas

The Āhvarakas are mentioned in the Taitt Prātiśākhya 23 16 and in the Caranavyūha they are mentioned as a school of the Carakas (Ind St 3, p 257)

## KANKATI- BRĀHMANA

Āp Śr 14 20 4 —

“nā 'vidviśānayoḥ samsavo vidyata” iti kaukati-brāhmanam bhavati.\*

A similar passage cannot be found in the extant Brāhmanas, but it may be compared with Āśv Śr. 6 6. 12 vimalānām prasavasamnīpāte samsavo 'nantarhitesu nadyā vā parvatena vā

## KĀLABAVI- BRĀHMANA

Āp. Śr 21. 9. 9 —

“ekādaśai 'kādaśmih prāciḥ sammuvanti” 'ti kālabavibrāhmanam bhavati

A similar passage cannot be found in the extant Brāhmanas

The Kālabavins are mentioned in the Upagranthasūtra 1. 10 and by Rudradatta on Āp Śr 14 23 14, who quoted this Upagrantha-passage in extenso They are moreover mentioned in Puṣpasūtra 8. 8 184 along with the Śāṭyāyanins.

\*This passage is attributed to the Chāṅgaleya-brāhmana in Baudh Śr 23 5 156 1



## CARAKA- BRĀHMANA.

As is well known, the Carakas were divided into twelve schools including the Carakas, Āhvarakas, Kathas, Prācyakathas, Kapisthalakathas, Cārāyanīyas, Vārtantaviyas, Śvetāśvataras, Aupamanyavas, Pātas, Aṇḍineyas and Maitrāyanīyas (See Caranavyūha, Ind St III p 257) It is therefore quite understandable that sometimes the Kāthika and the Maitrāyanīsamhitā have been quoted under the name of the Carakas But in the following I am giving several passages for which exact parallels cannot be found

(1) Sāyana on RV 8 77 10 (SRV III p 524, II 20-24) —*aitihāsikapakṣe carakabrāhmaṇa itihāsa āmnāyate* —*viṣnur yajñāḥ, sa devebhya ātmānam antaradhāt, tam anyadevatā nā 'vidann, indras tv avet, sa indram abravīt ko bhavān itī, tam indrah pratyabravīd aham durgānām asurānām ca hantā, bhavāms tu ka itī, so 'bravīd aham durgād āhartā, tvam tu yadi durgānām asurānām hantā tato 'yam varāho vāmamuṣa ekavimsatyāḥ purām pāre 'śmamiyīnām vasati, tasmīn asurānām vasu vāmam asti, tam imam jāhī 'ti, tasye 'ndras tāḥ puro bhittvā hrdayam avidhyat, adhi tatra yad āsīt tad viṣnur āharat itī*

From the style of this passage it is quite clear that it has not been handed down to us in its original form But even making allowance for all possible mishandling it cannot be said to have been once identical with any one of the following parallel passages —

(a) TS 6 2 4 2-3 *yajño devebhyo nīlāyata viṣnū rūpam kṛtvā, sa prthivīm prā 'viśat, tam devā hastānt samrabhyai 'cchan, tam indra upary-upary aty akrāmat, so 'bravīt ko mā 'yam upary-upary aty akramīd ity, aham durge hante 'ty, atha kas tvam ity, aham durgād āharte 'ti, so 'bravīd durge vai hantā 'vocathā, varāho 'yam vāmamosah saptānām girīnām parastād vittam vedyam asurānām bibharti, tam jāhī yadi durge hantā 'sī 'ti, sa darbhapuñjilam udvṛjya sapta girīn bhittvā tam ahant, so 'bravīd durgād vā āhartā 'vocathā, etam ā hare 'ti, tam ebhyo yajña eva yajñam āharat*

(b) K. 25. 2 102 18-103. 5. devās ca vā asurās ca yajñe samyattā āsan ; sa yajño 'bibhed yatare 'bhijesyanti te mā vimathisyanta iti, sa nyalayata, tam devā abhijityā 'nvaicchams, te prabāhug icchantā āyams, tam indra upary- upary atyakrāmat, so 'bravīt ko mā 'yam upary-upary atyakramīd ity, aham esa kicchre hante 'ty, atha kas tvam ity, aham esa krcchrād āharte 'ty, emūso nāmā 'yam varāha ity abravīd ekavimsatyāh purām āsmamayinām pāre yat kim cā 'surānām vāmam vasu tena tisthati, tam jahī ya esa krcchre hantā 'vocathā iti, tam indro dālbhūsyā (?) 'bhivisiṣya parābhinat, so 'bravīd esa hatas, tam āhara, ya eṣa kicchrād āhartā 'vocathā iti, tam visnur apāsanga āharat

(c) M S 3 8 3 95 1-6 tam indra upary-upary atyakrāmat, tam acāyat ; so 'ved aciked vai me 'ti, so 'bravīt ko 'sā ity, aham durge hante 'ty, atha kas tvam asī 'ty, aham durgād āharte 'ty, so 'bravīd durge vai hantā 'vocathā, ayam varāha āmukha ekavimsatyāh purām pāre 'śmamayinām, tasmīn asurānām vasu vāmam, antas tam jahī 'ti, tasye 'ndro drumbhūlyā (?) 'bhyātya purastād bhittvā hdayam prāvṛṣat

(2) Viśvarūpācārya in his commentary Bālakṛidā on Yājñavalkyasmṛti 1 32 (p 48) —tathā ca carakāh pathanti śvetaketuḥ hā 'runeṣu brahmacāryam carantam kilāsa jagrāha, tam aśvināv ūcatuḥ madhumāmsau kila te bhaisajyam iti, sa ho 'vāca brahmacāryamānī katham madhiv aśnīṣām iti, tau ho 'catuḥ yadā cā 'tmanā puruṣo jīvati athā 'nyat sukṛtam karomī 'ty ātmānam hy eva sarvato gopāyet

It is to be noticed in this passage that *kilāsa* has been used in the masculine, *madhumāmsau* (as masculine) is an impossible Dvandva and that *brahmacāryam* occurs nowhere else. Does it stand for *brahmacāryam caranti*? Yet it is distinctly a Brāhmaṇa-passage, for which however no parallel passage can be found in the extant Brāhmanas. The legend referred to in this passage is however of some interest, as it throws light on the previous history of Śvetaketu Āruneṣa, who later became an advocate of the right of Brahmacārins to eat honey. Cf ŚB 11 5 4 18 —

atha ha smā 'ha śvetaketuḥ āruneṣo, brahmacāriḥ sa madhu aśnīṣat trayyai vā etad vidyāyai śistam yaṁ madhu, sa tu raso jasye 'uḥ' 6. tam iti A14.

(3) Viśvarūpācārya in his commentary Bālakrīdā on Yājñavalkyasmṛti 1, 77 (p 80) :—

tatā ca carakāḥ : 'na sa tasmā lo'at pratyavate yas trir iṣṇah' iti.

No such passage can be found in the extant Brāhmaṇas

(4) Viśvarūpācārya in his commentary Bālakrīdā on Yājñavalkyasmṛti 3, 222 (p 87) :—

tatā agnīṣṭomyabrāhmaṇe carakāṇām . 'atā yaṁ māyaṁ āst tat paścāt samadohat : surā vai māyaṁ, yaṁ nāmā 'rṣīṇāṁ pācā māhā surā' ity evaṁ surāśabhaṇ paṣṭyām eva prajuktaḥ ; tatrai 'va co 'pasamhāre 'tasmād brāhmaṇaḥ surāṁ na pibet' ity uktam -

It is difficult to say whether this corrupt passage is actually taken from the lost Caraka-Brāhmaṇa or merely a garbled version of MS 2.4 2 39. 15. :—

archaṇ vai prajāpater āmano dhairyaṁ, aruṇaṁ māhyaṁ : yad dhairyaṁ tat paras'ān akuruta, yaṁ māhyaṁ tat paścāt paṇ cuheta ; yad dhairyaṁ somo vai sa tato brāhmaṇam asṛjata ; tasmād brāhmaṇaḥ sarva eva brahmā 'bhi chiro ; yaṁ māhyaṁ surā vai sā , tato rājanyaṁ asṛjata : tasmā jāyāṁs ca kanyāṁs ca snuṣā ca śrośuraś ca surāṁ pītva vilāpata āsate : māhyaṁ hi tat ; pāpṛā vai māhyaṁ , tasmād brāhmaṇaḥ surāṁ na pibet

C. also K 12 12 174 14 ṁ

## CHĀGALEYA BRĀHMAṆA

Bauch Ś- 23 5 156 1-2 —

"nā vicisārayoh samsavo vidyata' ity chāgaleyabrāhmaṇam bhavati ty āṅgavān.

In Āp Ś- 14 20 4 this passage has been attributed to the Kankati-Brāhmaṇa (lost: under Kaṇkau-Brāhmaṇa).

The Chāgaleyas are mentioned in the Caranavyūha as a school of the Taittirīyas (See Ind. St. III 258). Pāṇini 4. 3. 109 gives a special rule for the formation of the word chāgaleyaṁ and the Kāśikā on it says chāgalinā proktam adhiyate chāgaleyaṁ.

## JĀBĀLI-BRĀHMANA

(1) Visvarūpācārya in his commentary Bālakrīdā on Yājñavalkyaśmṛiti 3. 237 (pp 94-97) —

evam hi srūyate “sa yadā rājānam unneto ’nnayati athai ’nasvina upalīsthante, ’ta upabhiuvate ittham brāhmanam avadhīsam, ittham guror jāyām abhyagām iti, niruktam eno yathā yathā tām rtvijo rājā ca brūyur aśvamedhāvabhīrhapūtā bhavathe ’ti, te ’po ’bhiyavayanti, yathā ’his tvaco nirmucyate, evam sarvasmāt pāpmāno nirmucyante, tām na jugupseyuh, sa yāvantam aśvamedhene ’stvā lokam jayati tris tāvantam jayati yasyai ’vam vidusa evam enasvino ’vabhītham abhyavayanti” ’ti jābālīśruteh

This highly interesting passage about the purifying bath at the end of the Aśvamedha, known also to the authors of the Dharmasūtras (e.g. Gautama 22. 9, 24. 10), cannot be paralleled by any passage out of the extant Brāhmanas. Cf. however TS 5. 3. 12, ŚB 13. 3. 1, TB 3. 9. 15. 1-3, Āp Śr. 20. 22. 6-9; Śākh Śr. 16. 18. 18. 21, Kāty Śr. 20. 203-205.

(2) Maskarī on Gautama 4. 33. (p. 85) —

jābālīśrutih “yah sampannāya putrīm dadyāt so ’gnīstomaphalam avāpnoti” ’ti

A similar passage cannot be found in the extant Brāhmanas.

(3) Maskarī on Gautama 3. 11 (p. 66) —

jābālīśrutāv api ‘nakhāni nikṛtya, yajñopavitam visṛjya’ iti

A parallel passage cannot be found in the extant Brāhmanas.

(4) Maskarī on Gautama 5. 1 (p. 86) —

jābālīśrutidarśanād evam ca srūyate “rtusnātā bhāryā yam pūrvam paśyet tādṛśam putram janayati, tasmāt sannidhau bhartai ’va prathamam ātmānam darsayed” iti

A similar passage cannot be found in the extant Brāhmanas

(5) Maskarī on Gautama 15 1 (p 247) —

“trīpakṣe sapindikaraṇam” itī jābālau śrūyate śrutir itī

I could not find a similar passage in the extant Brāhmanas

The Jābālas are mentioned as a school of the White Yajurveda in the Caranavyūha (Ind St 3, p. 262)

## JAIMINĪYA OR TALAVAKĀRA - BRĀHMANA

This important and extensive Brāhmana has been very rarely quoted in the ancillary Vedic literature, because, as is amply proved by the Śātyāyana-fragments in this collection along with their Jaiminīya parallels, it was nearly identical with the now lost but once popular Śātyāyana-Brāhmana in many parts and therefore had the misfortune of being regarded as superfluous to some extent. The few more or less definite references to this Brāhmana are given below —

(1) Sāyana on AB 8, 22 (Ānandāśram p 230)

tathā talavakārā āmananti “dīrghajihvī vā asuryā, sā” itī

Cf JB. I. 162 dīrghajihvī ha vā asury āsa etc. The whole of the Dīrghajihvī-legend in the JB along with other Brāhmana-parallels has been dealt with in details by Oertel, Actes du Onzième Congrès International des Orientalistes, Paris 1897, Première Section, pp 225—239

(2) Sāyana on Tānd 21 11 3

In the printed text of the commentary we have *tathā ca kārabrāhmanam* which I consider to be a typographical mistake for *talavakārabrāhmanam*. The passage quoted is almost identical with JB II 287 —

JB { athai 'sa vasisthasya saṃsarpo , vasistho  
Sāyana { vasistho

JB { vā akāmayata sam imān lokān sarpeyam?  
Sāyana { vā akāmayata sam' imān lokān sarpeyam

JB. { iti; sa etam calūrātram yajñam  
Sāyana { iti, sa etam calūrātram

JB { apasyat, tam āharat, tenā 'yajata, tato  
Sāyana { apasyat, tata\*

JB. { vā imān<sup>1</sup> lokān samasarpad, yad imān  
Sāyana { imān lokān samsarpa<sup>2</sup>,

JB { lokān samasarpad tat samsarpasya samsarpaṭvam  
Sāyana { tat samsarpasya samsarpaṭvam

Notes —

1 sa

2. sarpoṣam.

3 tū.

4 samān

5 sarpa

(3) As Caland has already pointed out (Over en Uit het JB. p 5, foot-note), Dhanvin on Drāhyāyana-śrautasūtra 6, 2, 1 quotes a Talavakāra-passage — *talavakāras tu gāyatraśūmavat* A similar passage however cannot be found in the JB according to Caland (loc. cit)

(4) Sāyana on Tānd 5, 6, 11 quotes the following anonymous passage —

“vad etān ha vai puruso devebhyah karoti tādr̥g asmai devāḥ kurvantī”  
'ti śruteḥ Caland (Over en Uit het JB pp. 7-8) has ascribed this passage to the Śātyāyana-Brāhmana even though very similar passages are found in the JB., perhaps because in his opinion the Jaiminīya-Brāhmana has never been quoted in the Tānd-commentary But if, as shown above, Sāyana on Tānd. 12 11 3 has actually quoted the Talavakāra-Brāhmana, there can be no objection to taking this passage to be a quotation from the JB, specially as its connection with the Śāt Br may be only mediately inferred by means of the parallel JB-passages which are

(a) JB I 233 ('Auswahl', p. 89) yad dha vā iha devebhyah karoti tad asmai devāḥ kurvantī;

(b) JB. II 384=II 388 (see this collection, Śātyāyana-fragments XXXIV and XXXVI) yādṛg aha vai manusyo devebhyah karoti tādr̥g asmai devāḥ kurvantī,

Even then however it cannot be claimed that Sāyaṇa took this passage from the JB, for a similar passage occurs also in AB 3, 6, 5. yādrg a vai devebhyah karoti tādrg ivā 'smai devāḥ kurvanti.

## PAIṆGĀYANI - BRĀHMAṆA

(1) Āp Śr 5 14 18:—

“tadabhāve 'naḍvān pūrvavād etāni karmāṇi karoti” iti paingāyani-brāhmaṇam bhavati

A similar passage cannot be found in the extant Brāhmaṇas

(2) Āp Śr 5 29 4 —

“anaduhi ha vā ete ca kāmā ataś ca bhūyāṃsa” iti paingāyanibrāhmaṇam bhavati

A similar passage cannot be found in the extant Brāhmaṇas

(3) Baudh Śr. 2 7 45 1 —

“apy ekām gām daks nām dadyād” iti paingāyanibrāhmaṇam bhavati

The Paingāyāni-Brāhmaṇa in Baudh Śr very probably stands for Paingākam-Brāhmaṇa, for the same passage has been attributed to “paingakam” in Jaiminīya-śrautasūtra 22 (p 29, ll 5-6)

“apy ekām gām dadyād” iti paingakam

Mss of a Paingyāyana-Brāhmaṇa are said to exist according to Aufrecht, Catalogus Catalogorum I p. 346

## BHĀLLAVI - BRĀHMAṆA.

(1) Brhaddevatā V 21-23 —

harah kumārārūpena bruvams tām abhyabhāsata |

vijyotise ti co 'tāyām sahasā gaur udajvalat ||

sahamānah samāyāntam prakāśam ca prakāśayan |

prācīm adahat tām sa yatra co 'pavīteśa sā ||

esa eva parāmṛsto bhāllavibrāhmane dvicah |  
nīdānasamjñake granthe chandogānām iti śrutiḥ ||

Thus the Brhaddevatā here quotes two verses of the Bhāllavi Brāhmana indirectly from a work entitled Nīdāna of the Sāmavedins. In the Nīdānasūtra however no such passage can be found (Macdonell)

(2) Brhaddevatā v. 159 —

tasmād ye 'dyā 'pī vāsisthāḥ sadasyāḥ syus tu karhicit |  
arhayed daksinābhūṣ tām bhāllaveyā śrutiḥ tv idam ||

This however needs not be a direct quotation from the Bhāllavi- Brāhmana

(3) Drāhyāyanaśrautasūtra 3 4 2 —

tathā ca Bhāllavibrāhmanam bhavati —“yo 'nupagītam sāmā 'datte musyate  
rūkso bhāvuko bhavaty, upagātibhyah prasvaret, prāno vai svarah, prānenai  
'va sāmā samtanoṭi 'ti, valgutamam sāmō 'pagītam bhavati, tasmād apy  
- upageyam ”

A similar passage cannot be found in the extant Brāhmaṇas

(4) Baudhāyana- Dharmasūtra 1 2. 11-12 —

athā 'py atra bhāllavino gātham udāharanti —  
paścāt sindhur vidharanī sūryasyo 'dayanam purah |  
yāvat kṛsnā vidhāvanti tāvad dhi brahmavarcasam ||

The same gāthā of the Bhāllavins is again quoted by Viśvarūpācārya in Bālakṛidā on Yājñavalkyasmṛti 1 2 (p 8) —

evam hi bhāllavinām gāthā, yataḥ “paścāt sindhur viharanī sūryasyo  
'dayanam pura ” iti

(5) Viśvarūpācārya in Bālakṛidā on Yājñavalkyasmṛti 1 53 (p 61) —

“nā 'bhrātrīm upayacchet, tattokam hy asya bhavati” 'ti bhāllavinām  
śruteḥ.

The Bhāllavins have been moreover mentioned in Tānd 2 2 4, Āp.  
Śr 21 16 15, Bhāṣikasūtra 2 33, Upagranthasūtra 1 10 and by Rudradatta  
on Āp Śr 14 23 14. This well-known school of the Sāmaveda has moreover  
been mentioned by Patañjali on Pāṇini 4 2. 104, Vārt. 19 and in the Kāśik-  
on Pāṇini 4 2. 66 and 4 3. 105.



## MĀṢAŚARĀVI BRĀHMAṆA

Drāhyāyanaśrautasūtra 8. 2. 30=Lāṭyāyanaśrautasūtra 4 6. 21 .—

“vāta ā vātu \* iti māṣaśarāvayaḥ. Dhanvīn commenting on this sūtra explains : māṣaśarāvayo nāma kecic chākhino “vāta ā vātu” iti tṛcam stolīyam āhur iti

## MAITRĀYAṆĪYA - BRĀHMAṆA

(1) Baudh Śr. 30 8. 401 10-11:—

“samacaturaśrābhīr agnīm cinute, daivyaśya ca mānuṣaśya ca vyāvṛtṭyā”  
iti maitrāyaṇīyabrāhmaṇam bhavati

Caland has not been able to find this passage in the Agniciti- Brāhmaṇa of the Maitrāyaṇī- Samhitā. It may however be compared with TB 3 2 3 8 —  
yathādevatām eva prastauti, daivyaśya ca mānuṣaśya ca vyāvṛtṭyā

(2) According to the LS.-ms. Venkaṭamādhava on RV. I. 164. 35 ascribes the well-known verse Manu III. 76 = Maitr Up VI 37 . *ālitvāj jāyate vṛṣṭir vṛṣṭir annam tatak prajāḥ* to the Maitrāyaṇī-Brāhmaṇa But this might refer to the Maitr. Up.

## RAURUKI BRĀHMAṆA

(1) Drāhyāyanaśrautasūtra 4. 3 1=Lāṭyāyanaśrautasūtra 2 3 1 :—

raurukīṇ cet kuryur ādityam prathamam upatiṣṭherann “adhvanām”  
[Tānd 1 4 1.] iti

\*SV. I. 154=RV. 10 156. 1

\*Pentz reads raur. But there is the variant reading rauru.

Dhanvin commenting on Drāhy. 4.3 1 says raurukino nāma kecic  
śhinah, tair adhitāni yajūmsi raurukim ; tāni yadi kuryuh tathā prathamam  
śhvanām" iti ādityopasthānam iti.

(2) Dhanvin on Drāhy 4 3 9 —

"pāta mā 'gnayo raudrenī 'nikena" [Tānd 1 4. 15] iti mantraseso 'smākam  
raurukinīm ca samīna ity arthah.

(3) Gobhila Grhyasūtra III. 2 —

athā 'pi raurukibrāhmanam bhavati "kumārān ha sma vai mātarah  
pīyayamānī āhuh śakvarīnīm, putrakā, vratam pīrayisnavo bhavate 'ti

A similar passage cannot be found in the extant Brāhmanas.

## ŚAILĀLI BRĀHMANA

(1) Āp Śr 6, 4, 7 —

"samudro vā esa yad ahorātras, tasyai 'te gādhe tīrthe yat sandhī, tasmāt  
sandhau hotavyam" iti Śailālibrāhmanam bhavati

This passage of the Śailāli Brāhmana is very much like KB II 9 —

3 samudro ha vā esa sarvamharo yad ahorātre, tasya 'hai 'te gādhe tīrthe  
at sandhye, tad yathā gādhabhyām tīrthābhyām samudram atiyāt tādṛk tad  
yat sandhau juhōti

The Śailālas have been mentioned by Patañjali on Pāṇini 6 4 144 as well  
as in the Kāśikā on same

## ŚVETĀŚVATARA BRĀHMANA

Viśvavācārya in his commentary Bālakrīdā on Yājñavalkyasmṛiti 1, 2  
p 8) —

śvetāśvatarāś ca "sa kṛṣṇamrgo 'bhavat, sa kṛṣṇamrgo bhūtvā prthivīm  
nvacarat, tam anu dharmāś cacāre" 'ti

I have considerable doubt as to the authenticity of this name. The authority for it is the non-Vedic author Viśvarūpācārya. But the passage quoted is undoubtedly in real Brāhmaṇa style and there is no trace of it in the Upaniṣad of the same name. Neither can a parallel passage be found in the extant Brāhmaṇas.

These Śvetāśvataras have been mentioned in the Caranavyūha as a school of the Carakas (Ind St 3 p 257)

## HĀRIDRAVIKA BRĀHMANA

(1) Nirukta 10, 5

“yad arodīt tad rudrasya rudratvam” iti hāridravikam

Similarly TS 1, 5 1 1, ŚB 9 1 1 6

(2) Sāyana on RV V 3 40 (SRV II, p 576, l. 27) —

svarbhānumāyayā sūryasyā 'vrtir hāridravike samāmnātā

The Hāridravikas have been mentioned by Patañjali on Pāṇini 4 2 104 Vārt 19 and the Kāśikā too on Pāṇini 4 2 104 mentions them haridrunā proktam adhiyate hāridravinaḥ

The Hāridravīyas are mentioned in the Caranavyūha as a school of the Yajurveda (cf Ind St 3, pp 238-259 and Schroeder, MS. I, p XIII)

